CARNEGIE BRANCH

The Nation

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VOL. LXXX—NO. 2087. THURSDAY, JUNE 29, 1905. PRICE TEN CENTS.

The Nation.

A WEEKLY JOURNAL DEVOTED TO

Politics, Literature, Science and Art.

FOUNDED IN 1865.

[*Entered at the New York City Post Office as second-class mail matter.*]

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Address THE NATION, Box 794, New York.

Publication Office, 208 Broadway.

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The Nation.

NEW YORK, THURSDAY, JUNE 29, 1905.

The Week.

President Roosevelt has laudably announced to the State Department and to the diplomatic service that "the purpose of the Government of the United States is to show the widest and heartiest courtesy toward all merchants, teachers, students, and travellers who may come to the United States, as well as towards all Chinese officials or representatives in any capacity of the Chinese Government." No President hereafter can openly take a different attitude, not even if he be the especial choice of the Pacific Coast labor unions; and if under such an Executive the practice once more becomes as disgraceful and uncivilized as of late, the representative of China at Washington need only point to this letter of President Roosevelt to prove that the Chinese Empire has the right to demand better treatment. It is true that the President might have moved sooner, and that he did not act until compelled by a rising tide of popular indignation at the insults to which educated Chinese have been subjected in our gates, and by the growing fear that the country is confronted with a serious boycott in the East. Now that it appears that even the long-suffering Chinese will turn at last, there has been a sudden awakening. Even on the Pacific Coast it is felt that something must be done, unless a magnificent trade is to come to an abrupt end. The Portland, Ore., Chamber of Commerce, for instance, has become conscious that insisting on the Open Door in the East and boasting of our possessing in the Philippines the commercial key to Asia are not going to sell a dollar's worth of American goods in China if the boycott takes effect. As for the South, it has promptly developed a foible for the Chinaman which is in striking contrast to its feeling for the negro. The reason lies herein: Southern millowners are not unaware that three-quarters of their products are sold in China, and that the boycott would cripple an industry which has been built up against great odds until it is the particular pride of the South.

The list of Secretary Taft's Philippine party, now published, shows that twenty-eight Senators and Representatives have been willing to give up their summer and pay all personal expenses, except their transportation, on the trip for the sake of some first-hand knowledge about our Eastern dependencies. It is perhaps a good thing that the party is made up so largely of members who have not been prominently identified with the Philippine issue in the past, for the most to be expected of the trip in any case is an awakening of interest in the affairs of the archipelago among just such men. As a matter of fact, only two members of the Senate Philippine Committee and two of the House Insular Affairs Committee are in the number. Senator Lodge, chairman of the former committee, remains at home. Not one of the Senators belongs to the powerful inner circle of the Senate, while the House triumvirate is represented by the Hon. Charles H. Grosvenor alone. Chairman Payne, of Ways and Means, and Foss of Naval Affairs, in the House, may find this a valuable experience, for both these committees have to deal with Philippine subjects, the former in the supremely important tariff question. It may also be remarked that with Bourke Cockran, De Armond, Grosvenor, and other famed debaters among the party, whatever the excursion may develop, the stay-at-home members of Congress and the people at large may look forward confidently to hearing all about it later on.

The first trial of Oregon's new primary law brought out one curious characteristic of the electorate which is evidently an outgrowth of former political conditions. When the direct primaries for Mayor of Portland were held, it was taken for granted on all sides that the Republican nomination was equivalent to election. After an energetic campaign, it will be remembered, the Mayor then in office, Williams, was renominated by a minority of the primary vote. The vote in the Democratic primary was extremely small. But on election day the anti-Williams Republicans voted for the Democratic candidate and elected him. Even such papers as the *Oregonian*, which believed in the new law, protest that this unlooked-for result lays the direct primary open to fair criticism. The Republicans had a chance to defeat an unfit candidate in their own primary, yet, in fact, they treated a nomination which they had a hand in making exactly as they would a nomination forced upon them by a boss, and bolted the ticket freely. It is evident that Oregon's voters do not regard participation in the primary as equivalent to a pledge of support to its nominees. Yet, if this is an objection at all, it applies equally to the caucus and convention system. Here in New York, for instance, to enroll for the primaries, a voter merely states, in effect, that he is in general sympathy with the principles of one party or the other. He is just as free legally and morally to "bolt" as the Oregonians have shown themselves to be.

The view that a sympathetic boycott is a criminal conspiracy is sustained by a temporary injunction granted at San Francisco. Because a local firm dealt in the goods of Dietrich E. Lowe & Co., the boycotted hatters of Danbury, Conn., the California State Federation of Labor and the San Francisco Labor Council warned all persons to abstain from buying of the firm that admitted the "unfair" hats to its shelves. In other words, labor unions in no way connected with the dispute between the Lowe Company and its employees are endeavoring to destroy its business at a distance of three thousand miles. In granting the temporary injunction, Circuit Judge Morrow opined that the unionists had no right, in their warfare with an employer, to injure an innocent third party, and that collective action of this sort was presumptively a criminal conspiracy. In this connection one should note that in almost all cases brought to adjudication the courts have made short work of labor sophistries based on false analogies of warfare. By the laws of war nothing would be more justifiable than to cut off an enemy's supplies, but the common law gives to the individual citizen something more than belligerent rights. Though Judge Morrow's opinion is merely casual, it is welcome, because it advances by so much the campaign of a Danbury firm which for several years has made a plucky fight for the right to conduct its own business.

A significant decision in support of the open-shop principle was that handed down on June 21 by the Supreme Court of Massachusetts in the case of Michael F. Berry against Jerry E. Donovan. Donovan was a member and an officer of the boot and shoe workers' union, with which Hazen B. Goodrich & Co. of Haverhill made a contract last January to employ only union labor. After the signing of the contract, it was found that Berry was a non-union worker, and Donovan asked that he be discharged. This was done, and Berry's suit against the union was begun. The trial court awarded damages of $1,500, and the union appealed from the verdict on the ground that Donovan's action was justified because he acted merely in accordance with the contract based upon the fact that "his action was a kind of competition between union help on the one side and non-union on the other, or between employees on the one hand and employers on the other." The Supreme Court, however, has decided that Donovan's action tended to suppress competition and create a monopoly. It will be noted that this decision is contrary to the recent decision of the New York Court of Appeals, which decided, in effect, that any attempt to extend

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union influence by combination was legal so long as it was peaceable. Society is slow to realize that "peaceable" is inapplicable to the methods of unionism, which is organized warfare with all the concomitants.

The proposal of a "benevolent corporation" to monopolize the retail sale of liquor in Los Angeles suggests inevitably the less ambitious plan now on trial in the Subway Tavern here. It is, in fact, an attempt to do in an American city where, after our plan, the seller of liquor and not his place of business is licensed, what has sometimes been accomplished in English towns, where the licenses go with a certain limited number of public houses. The Los Angeles plan contemplates the purchase of the fixtures of the 200 saloons, the compensation of their owners for the "good will" of the business, and then arbitrary closing of 125 of them. In the residential districts the saloons will be converted into "coffee clubs," while in the neighborhoods of mills and factories only beer and light wines are to be sold. The city will be guaranteed a revenue equivalent to a license of $2,480 a year from each of these proposed seventy-five saloons, or $930 for each of the 200 to be bought out. The corporation will restrict its profits at the same time to 6 per cent., and put all above that return into public improvements. This scheme is brought forward at a time when in South Carolina and other Southern States there is a strong movement against the dispensary system, and in favor of either prohibition or high license under careful restrictions. The notion of monopoly, either public or private, as a solution of the liquor problem, has certainly made but little headway of late. Still, if the Los Angeles plan is adopted by the City Council, the results will be very well worth watching.

It was quite inevitable that the Insurance Department's highly incriminating report on the practices of the recent Equitable management should be followed by prosecutions. Investigation by the responsible State official finds that the law had been flagrantly and repeatedly violated, and for purposes of illegal personal gain; the necessary result is that the law department of the State should move to recover for the company these illegal profits, and to impose any civil penalties to which the guilty persons should be found subject. Attorney-General Mayer remarks, in outlining his purposes of procedure, that "it might be to the interest of policyholders to learn the character of and occasion for some of the legal services paid for during the last few years." We sincerely trust Mr. Mayer will pursue this line of investigation diligently. It will naturally lead him at once to the trail of Chauncey M. Depew, who, while not a lawyer in active practice, and while occupying a place on the Equitable's board of directors, has been receiving a salary of $20,000 per annum. The only service discovered by Mr. Hendricks to have been rendered by Senator Depew in return for this modest honorarium was his achievement, two and a half years ago, of adding $25,000 each to the salaries of Mr. Hyde and Mr. Alexander—an increase not asked by the president. Whether Mr. Depew has rendered other services, such as warding off investigation, by public authorities, of the illegal practices of officers whose salary he had managed to get increased, might come to light in such an inquiry. The Senator's "impassioned plea for harmony," at the February meeting of the Equitable board, when the coming exposure of the crooked official practices was plainly in the air, suggests one way in which he may have deemed himself to be earning his $20,000.

In his advice against the building of over-costly college fraternity houses last week, President Faunce of Brown put his finger on one of the lines in which the scale of undergraduate expenditure has most strikingly increased of late years. But there is a reason for it. To begin with, it was demonstrably a good investment for some twenty or thirty young men of common tastes and interests to rent a house and run it coöperatively. The next step was for some young men to arouse the pride of the alumni and pledge the credit of future college generations to build a house of their own. And the temptation to go beyond reasonable requirements is really far stronger in a Greek-letter brotherhood than in almost any other sort of organization. In recruiting its membership every autumn it has to compete for the favor of prepossessing freshmen, who have been on the ground so short a time and know the men so little that they are necessarily guided by externals. It is a rule, tested by many successful experiments, that the way to revive a moribund chapter is to beg or borrow somehow enough money to build the best house on the campus. This fault is really inherent in the absurd "rushing" system, under which a student, with comparatively few exceptions, must make his choice between fraternities in his first fortnight at college or not at all.

Mr. Balfour has rallied a majority of 74 against the vote of censure on the army-supplies scandal. It is always a question how far an Administration is responsible for the dishonesty of its agents, and now the monstrous swindle at Pretoria brings discredit to the Government chiefly because they have endeavored, in the face of overwhelming evidence, to hush the matter up. In itself the scandal, as described by the army committee, is remarkable not only for its magnitude, but for its simplicity. Finding at the close of the war that it had on hand provisions for 300,000 men and 200,000 animals, the Government decided to sell the surplus in South Africa. Lord Kitchener expected to make a moderate profit on the transaction. As the plan was executed, stores poured into Pretoria—they should have been sold at local stations—and were knocked down at base prices by the sales department. Meanwhile, the supply department was advertising for supplies. The result was a kind of endless chain, by which the army invariably sold cheap and bought dear. For example, one lot of chaff, erroneously described as "damaged forage," which had cost £2,926, was sold for £481. Meyer & Co., contractors, bought oats at 11s. a hundred pounds from the sales department and resold them at 17s. 11½d. to the supply department. These are sample findings of a report which was restricted to half-a-dozen cases that had become notorious. The most discouraging feature of the matter is the undoubted collusion of army officers with the contractors. This scandal has been trying to come to light for three years, and has been as regularly stifled. It will be thoroughly investigated by a Parliamentary committee, and until the whole matter is revealed one cannot tell whether Mr. Balfour's partisan vote of confidence is in the nature of a vindication or of a reprieve.

It is reported that the Kitchener plan for the reorganization of the Indian army is slated to pass the Commons. Such action would end a long-standing controversy between the Commander-in-Chief and the Viceroy in favor of the former. Lord Curzon, supported by the Council, has been willing to abide by the present provision of 80,000 men under arms; Lord Kitchener has, almost to the point of insubordination, pressed a plan for a standing force of 140,000 and a large increase in the estimates. Since the dispute has degenerated into the usual stubbornness on the part of the civil authority, jealous of its prerogative, and contemptuousness on the part of the military, the acceptance of the Kitchener project would be a severe blow to the Curzon Government. Lord Kitchener's correspondence is remarkable for soldier-like frankness. Salisbury himself never spoke more assuredly of the prospect of Russian invasion, and now England is asked to keep her Indian army permanently on a war footing. The whole project seems to represent militarism run mad. Nothing has been more clearly proved in the past year than the inability of Russia to conduct an aggressive campaign. It may be assumed that a few regiments could hold the northern passes of India and Afghanis-

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tan for an indefinite period. In fact, it might fairly be maintained that the defence of India is primarily a diplomatic or cartographic problem. That is, if the Home Government would once draw the line of first defence—delimit, in a word, the British sphere of influence—there is little question that the present army would meet any immediate demands of defence. The rumored success of the Kitchener programme is important chiefly because it marks Lord Curzon's first serious rebuff, and because, while straining the military budget, it shows lamentably that Great Britain is oblivious to the argument for reduction of armaments furnished cogently from the battlefields of Mantchuria. Meantime, there is a rumor of Lord Curzon's resignation.

It is a curious shift that transfers to German use the taunt "*perfide Albion*," while the French papers abound in cordial expressions towards a potential ally. As a matter of fact, the charge that England has deliberately plotted against the greatness of Germany must rank with the wildest fancies. One must regret that Professor Schiemann, an adviser of the Kaiser and Prince Bülow in the Moroccan affair, speaks publicly of a plot between English, French, and Russian politicians to humiliate Germany. Such a statement, so far as England is concerned, misinterprets, as of political import, a certain unmannerliness. That the tone of the British press has been contemptuous towards Germany is undeniable. One can understand that this would be resented widely in the Fatherland, and it is surprising only that any one in the diplomatic circle should cite these international infelicities as a serious explanation of the Moroccan affair. It is to be feared that the snarling of the English press is taken into consideration only because in high quarters at Berlin delusions of greatness—always an irritating malady—abound. However that may be, Germany cannot fail to see that England is beginning to acknowledge her mistake. Comment on the Moroccan affair has been singularly moderate, and even favorable to Germany. It is symptomatic that the ever-judicious *Economist* accompanies its editorial article, in which it takes the orthodox view that the Anglo-French Agreement must be defended at all hazards, with another article in which full credence is given both to the aspirations of Germany in the Mediterranean and to the peacefulness of her intentions. All of which suggests that there are, happily, recognized atonements for a lapse in manners.

Statistics of strikes in France for the year 1904 have just been published by the Bureau of Labor at Paris. There were in all 1,026 strikes—nearly double the number for 1903. The strikers numbered 271,097, and were employed in 17,250 establishments. The loss of labor amounted to an average of eighteen days for each striker. As an offset to the great increase in totals may be noted the short duration of strikes in 1904, of which 36 per cent. lasted a week or less. Similarly, the long-sustained dockers' strike at Marseilles makes the figures for last year look rather worse than they are. An innovation, for which the way had been paved in Italy, is the formation of agrarian unions, which have ordered on the vineyards and elsewhere no less than 129 strikes, affecting 10,515 employers. In more than half the cases a demand for higher pay caused the dispute; in about a quarter, demands for the dismissal or restoration of laborers. The general wastefulness of the strike as a means of industrial reform is attestel by the ratio of strikes that ended in a compromise, 38 per cent., or in a total failure, 33 per cent., to the 29 per cent. that succeeded.

The plan for a so-called "Business Ministry" has utterly failed in Hungary. Premier Fejervary, who announced himself to the Diet as an *ad-interim* official, bent only on conducting arrears of routine business prior to prorogation, was indignantly hooted down after the most approved Magyar precedents, and was not allowed to read the Royal writ of prorogation until a vote of no confidence had been passed on his Ministry as of an "unparliamentary and unconstitutional character." In view of this action, the Emperor-King has no alternative but to order new elections, or appoint a Premier committed to the programme of the coalition majority. What that programme is, Count Apponyi tells very frankly in a recent number of *Die Nation*. The Independence party in the Diet will accept nothing less than independent Hungarian customs, the national flag and word of command in the Hungarian army, and the revision of the electoral system. Since the King will not concede so much to the Independence party, the deadlock is complete. In fact, the parallel with the recent condition in the Norwegian Storthing is instructive. There, King Oscar, finding himself flatly opposed to the plan for separate Norwegian consuls, as passed by the Storthing, declined to name a new Prime Minister after the resignation of the old. In Hungary, the King takes only a less uncompromising attitude by trying to appoint prime ministers who are unacceptable to the majority, on the ground that such appointments are of a non-contentious and temporary character. There is no way out except a concession on one side or the other. At present there is little prospect of a moderate Hungarian party, and new elections would, it is predicted, merely strengthen the Kossuth party and make it less dependent on the other Parliamentary groups.

Rioting and slaughter at the Polish city of Lodz and revolutionary manifestations at Warsaw follow with ironical promptness assurances that the reform ukase had settled the Polish question once for all. As a matter of fact, the reform of land tenure and the proclamation of religious toleration are of little interest to international socialists, who, working in the mills, hold no land, and frequently profess no religion. It has been the fate of reform from above to be too late, and to fail to include the dangerously disaffected classes. What is needed to reduce the discontent is some clear utterance of the Czar's intentions. As things stand, hope finds no resting-place, and discontent has a whole vague world to occupy. For example, when the Czar's brave and friendly words to the delegation of the Moscow zemstvoists were interpreted in too liberal a sense, what was done? The necessary official explanation merely stated that no truly democratic parliament was intended, and that the principle of autocracy would be upheld. Where an announcement of the precise form of national assembly approved by the Czar might have disarmed criticism, all was left vague, and the way was again opened to distrust. Anarchy in Caucasia and in Poland merely expresses the dangers to which an empire is subject when its subjects are sure they are oppressed but the Emperor is not sure of his own mind or powers.

The most striking feature of the zemstvoists' address to the Czar on Monday week was the statement of their unanimous belief that representation in the proposed national legislature should not be according to classes, and that nobody should be excluded from representation on account of race or religion. "You are the Emperor," said Prince Trubetskoy to the Czar, "not of the landowners, merchants, or peasants, but of all Russia," and he then proceeded in brave fashion to plead for freedom of speech and publication in regard to the promised popular assembly. If this is granted—and the publication of Prince Trubetskoy's speech foreshadows the consent of the Czar—the Russian Jews will surely be heard from. Discriminated against enough in all conscience, they have not unnaturally resented the suggestion that they should be excluded from a participation in the long-desired Parliament. Indeed, it would be an extraordinary blunder if popular representation were to begin with the disfranchisement of six millions of persons solely on account of their religion. The zemstvoists have correct convictions as well as the courage of them, and should be upheld by all who would see constitutional government set up in a contented Russia.

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WHITEWASHING LOOMIS.

Mr. Taft's report on the Bowen-Loomis scandal has, as we anticipated, resulted in Mr. Bowen's summary removal from the diplomatic service. In his case no other decision was possible. Mr. Bowen's counter statement does not excuse his diplomatic indiscretions, but it at least explains them. It appears that more than a year ago he furnished the State Department with evidence of Mr. Loomis's questionable dealings at Caracas, and was driven to make public accusations by the refusal of the State Department to act in the matter. We believe that Mr. Bowen took a very foolish course, but it would be unfair not to admit the provocation, and the whole tenor of Secretary Taft's report on the affair bears out Mr. Bowen's suspicions that Loomis was to be resolutely whitewashed. No reader of the report will be inclined to doubt Mr. Bowen's statement that "Secretary Taft, in conducting the hearing, acted not only as the trial judge, but as counsel for Mr. Loomis." As for new evidence, Mr. Bowen's statement contains very little. We may cite, however, a discrepancy between Mr. Loomis's testimony on the Mercado claim and one of his letters now published by Mr. Bowen. Mr. Loomis had explained his possession of a portion of Mercado's claim as due to "*a mere loan* with assignment of security," but in a letter of August 25, 1900, he explicitly speaks of "the portion of Mr. Mercado's claim *which I bought*," and lays down his lowest terms for satisfaction of the claim. Wherever Mr. Loomis's transactions are touched, something slippery is felt. For example, Mr. Bean of the Bermudez Company, explaining a check given to Mr. Loomis, declares that $244.15 was paid by him to Mr. Loomis "for wines and supplies" left on hand, and finds it necessary to add that Mr. Loomis made the sale "at a very considerable discount." Apparently a mere matter of mutual convenience, this item of the Taft report is suggestive to those who know of Mr. Loomis's avocations at Caracas.

On the showing actually made in the report the retention of Mr. Loomis is nothing less than scandalous. Compare, for example, with the previous specifications of impropriety, Mr. Taft's mild but labored reprimand which closes the document.

> "I cannot say, because I do not think, that the record of Mr. Loomis as Minister in Venezuela, as shown in this record, is such as to disqualify him from service as Minister in the diplomatic service of the United States, but I sincerely hope that his bitter experience in this case makes it unnecessary further to point the moral that one who occupies the position of Minister of the United States cannot afford, in any country to which he is accredited, in which business enterprises must more or less be affected by Government favor and concession, to make personal investments of any sort, or to leave the slightest doubt as to the absence of all personal interest in any matters which he may bring before the Government to which he is accredited."

From these words would any one imagine the sum of Mr. Loomis's offending as contained in the report itself? Let the record speak:

(1.) Mr. Loomis exchanged checks for $5,000 with the New York and Bermudez Asphalt Company—a litigant for asphalt concessions in the Venezuela courts—whose claims he had vigorously pressed. Let this pass for a patent indiscretion; obviously he should have banked elsewhere.

(2.) Mr. Loomis advanced $5,800 to the putative American, Mercado, on the security of contested torpedo-boat scrip issued by the Venezuelan Government. In other words, an American Minister enters into an unexplained note-broking transaction in the scrip of the nation to which he is accredited.

(3.) Mr. Loomis, stipulating that he should first resign as American Minister, agreed with Charles R. Mayers to engineer for an estimated profit of over one million dollars the refunding of Venezuelan loans held by an American syndicate. Of this transaction Secretary Taft says: "He [Loomis] was certainly treading on dangerous ground in bringing his official life so close to a transaction in which, after receiving Mayers's letter, he must have expected to have a great personal interest."

(4.) Mr. Loomis became the agent of a West Virginia corporation organized to obtain mining concessions in Venezuela. Like the exchange of checks with the Bermudez Company, he explains that the transaction was purely nominal.

Now recall that these are not widely separated lapses in a long and otherwise well-spent life. They were typical episodes of a period extending over a few months in the spring and summer of 1900. In a capital which fairly reeks with financial scandal, Mr. Loomis contrived to bank with a litigant concessionnaire, to dabble in contested Government claims, to engage to refund a large portion of the national debt, and to negotiate for a group of mines. Grant that this is the entire record of Mr. Loomis's extra-ministerial activities, concede that he drifted into these dubious transactions merely as a convenience to himself and to oblige friends, still one cannot fail to admit that he is either too guileless for this world or too restless for the diplomatic calling. As for Mr. Taft's statement that Loomis is "cruelly slandered," it is mere fudge; the man who, being put in a position of especial trust, temperamentally blunders into equivocal jobs, has no grievance if the world interprets his gray as black.

How far must a man be smirched before he is too shady for the State Department? To judge by the Taft report, all mere irregularities are condonable and subject only to fatherly rebuke. No one has yet proved that Mr. Loomis has robbed a till or accepted a bribe; accordingly, Mr. Taft opines that nothing "disqualifies him from service as Minister in the diplomatic service." Of such a view one can only say that it fails to recognize any finer standard than that of law. It displays a certain obtuseness to finer considerations of personal honor. It is a characteristic expression of an Administration which in many instances has made "hustle" the sole criterion of public service. Mr. Loomis in the State Department, Paul Morton chief of the Navy—these are not reassuring spectacles to those "decent" people throughout the land to whom Mr. Roosevelt so frequently appeals. In a legal trusteeship we permit no man to serve two masters—that he does it carelessly or out of sheer amiability is no excuse; the law removes him relentlessly. The evidence is abundant that Mr. Loomis was willing to trade on his prestige as an American Minister, and that in the case of the mining concessions he did so do.

Now imagine Mr. Loomis accredited to a foreign chancellery with the Taft report as his credentials—and as containing his official record the report would be absolutely relevant in the premises—can one believe that such recommendation would establish him as *persona grata*? But we need not imagine. He has actually been appointed special ambassador to France in connection with the removal of the recently found body of John Paul Jones. This simply goes to prove that the Administration, when its favorites are concerned, no longer lays much stress upon personal and official integrity in men holding high office. Since it is admitted that Mr. Loomis was selected for this duty *while still under charges*, to many people it will appear more clearly than ever that his acquittal was predetermined. Apparently, we may be thankful that the John Paul Jones ceremonies were postponed for a couple of weeks, or we might have had Loomis representing these United States at the moment when it was an open question whether he, when Minister to Venezuela, was morally delinquent in more than one business transaction. This appointment is an insult to France and to public decency in this country. By his action in the Morton and Loomis cases Mr. Roosevelt gives the lie to all his preaching about the need of upright officials. And what has become of that pet phrase, which so often came lightly from his lips, about having in office only such men as were "clean as a hound's tooth"?

"A MISPLACED SWITCH."

At the very moment on Wednesday week when the President was preaching to college students the value to the country of upright public service, he was destroying the worth of his words by publishing his apologia for Paul Morton. Never in his whole career did the President put his name to such a web of

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special pleadings, of casuistical and illogical arguments, as here appear, varied only by an irrelevant excursion into the affairs of the Equitable Life Assurance Society—as if to distract attention from the real defendant. The whole statement is a most disheartening endorsement of a man who is by his own sworn testimony a defiant law-breaker. On his part, Mr. Morton seeks to explain jocularly that it was against his express orders that the Santa Fé continued its illegal rebates in defiance of the courts, by an oversight—"by a sort of misplaced switch," as it were. We have to note a misplaced switch of a more serious kind. No hostile critic has dealt Mr. Roosevelt a harder blow than he has given himself by this extraordinary document. Coming as it does after his action in the case of Mr. Loomis, it ought to be apparent to every unbiassed person that the President's moral sense is not to be trusted whenever the conduct of a personal friend is concerned.

But the significance of the whitewashing is more than that. Mr. Roosevelt has given pledge after pledge to the country that lawbreakers of whatever degree shall be sternly dealt with at his hands, and in the case of the Post-Office grafters he showed how uncompromising he could be. Of late he has been filling the country with his denunciations of those lawless railroad officials who have, by means of favors in the matter of rates, built up Trusts and large corporations at the expense of the smaller shipper, precisely as he had demanded to be allowed to get at the "bad" Trusts. Well, an opportunity was given to him. By sworn testimony before the Interstate Commerce Commission, it was proved beyond a doubt that the Atchison, Topeka and Santa Fé Railroad had illegally conspired with the Colorado Fuel and Iron Company in the year 1902 to the end that, by a secret rebate, the railroad should retain the iron corporation's business. At once, with a great flourish of trumpets, Mr. Roosevelt announced that he would investigate this case, and, to prove his absolute freedom from partisan bias, he appointed as special investigators two Democratic lawyers of the highest standing, ex-Attorney-General Judson Harmon and Frederick N. Judson. These investigators quickly found that beyond doubt

> "The laws have been violated by the traffic officers of the Atchison, Topeka and Santa Fé Railroad Company and those of the Colorado Fuel and Iron Company. The former have by the same acts violated the injunction in that case. The formal proof required to punish them for contempt of court and also criminally, if it shall be thought best to do that, too, can be had *only* by judicial process. This is ready to our hands in the above-named case. The proof elicited before the master will also be available for criminal proceedings against the Colorado Fuel and Iron Company and its officers and agents."

They then appealed to the Attorney-General for authority to prosecute those guilty officials. It is this permission which has been denied to them, with the result that they have resigned in disgust.

It has been withheld from them primarily because Paul Morton, whose father sat in Cleveland's Cabinet next to Mr Harmon, was one of the accused men. The President and his Attorney-General seem to have decided, because of their friendship for and belief in the good intentions of this one man, that *all the other guilty officials* of the two companies shall escape prosecution for their openly admitted offences. Thus, W. P. Biddle, freight traffic manager of the Santa Fé, confessed, in 1902, to giving a rebate, and Mr. Morton, his superior, defended his action by saying: "What Mr. Biddle did was *exactly right*, in my judgment. Everybody did just as we did, and they had to, or go out of business." Mr. Biddle is allowed to go scot free by President Roosevelt, according to the latter's letter of approval to Attorney-General Moody, first because "no one has suggested bringing action against several Western railroads that granted rebates to the International Harvester Company," and "there is, of course, no possible excuse for discriminating one case from the other." In other words, one set of offenders is to be exempt from prosecution in the courts because neither the press, the public, nor the Attorney-General has as yet urged the prosecution of a lot of similar offenders! This is extraordinary doctrine.

The President's other points are that he has never prosecuted individuals, but always *corporations;* that Mr. Morton denies all knowledge of any wrong-doing, and that no evidence to the contrary has been produced, thus overlooking the Judson and Harmon statement that "the *formal proof* can be had *only* by judicial process." In other words, Mr. Roosevelt declares that corporations may be as wicked and as guilty as they please, but their officers are innocent parties, not to be prosecuted until the legal evidence against each individual is perfectly clear. Lest our readers think we exaggerate, we call attention to Mr. Roosevelt's own instructions to Mr. Moody to prosecute the accused pork packers individually only if the Chicago grand jury shows by indicting them that it has what it considers adequate proof. This attitude, it is scarcely necessary to say, will bring into contempt the whole Administration campaign against Trusts and lawless railroads. In proceeding against the lawbreaking corporations the Government is reduced to the single deterrent of a nominal fine. If personal prosecutions are to lie only when the Attorney-General can be sure of the *motive* of the responsible corporation officer; if this motive is to be presumed as good, failing legal evidence to the contrary, then Congress might as well strike every anti-Trust law from the statute-books and save future Presidents the burden of noisy agitation for an impossible reform.

So far as Mr. Morton is concerned, the President not only vouches for his moral blamelessness, but also proffers him inexpert advice as to how to conduct his new life-insurance business. The Holy Father himself could give no more complete absolution with greater unction or more obvious certainty of representing the highest power on earth or in heaven: "I do not think that you need pay any further heed to the accusations that have been made against you." Mr. Roosevelt then reasserts his own full confidence in the man who testified *under oath* in 1901, in another case before the Interstate Commerce Commission: "Yes, sir; it was an illegal contract. It was illegal when we made it, and we knew it." Similarly, Mr. Roosevelt pays no attention whatever to the outrageous case of the fake Hutchinson and Arkansas Railroad Company, owned by Paul Morton's brothers, Joy and Mark, with whom Paul Morton made a favorable traffic agreement as if it were a bona-fide railroad, although it possessed neither locomotive nor car. These cases were not, of course, under investigation by Messrs. Judson and Harmon. That they were not considered or touched upon by Mr. Roosevelt in putting the seal of his high approval upon Mr. Morton, shows that there was indeed a "misplaced switch" somewhere.

MR. HENDRICKS'S REPORT.

The supremely important part of Superintendent Hendricks's report on the Equitable Life scandal is his formal conclusion on the question of ownership and control. Summing up the situation as it has existed since the sale to Thomas F. Ryan of James H. Hyde's majority stock holding, and referring to the new owner's asserted purpose of reform, Mr. Hendricks says:

> "I do not question but this is the honest intention of those who have acquired the control of the stock of the Society. I do not think, however, that this will go far toward restoring the confidence of the present policyholders or aid in procuring new business for the Society. In my opinion the only thing that will restore that confidence and benefit the company will be the elimination of stock control, and, what I deem of equal importance, the elimination of Wall Street control. No superficial measures will correct the existing evils of this society. A cancer cannot be cured by treating the symptoms. Complete mutualization, with the elimination of the stock, to be paid for at a price only commensurate with its dividends, is, in my opinion, the only sure measure of relief."

We think that in this conclusion the Insurance Superintendent expresses the belief and demand of the entire body of Equitable policyholders, and of the larger public on whose patronage the Society must hereafter depend to reconstruct its fortunes. If, indeed, such feeling had not already obtained so firm a hold as it has done on the public mind, the formal assertion of the head of the State Insurance Bureau—an officer noted for his extremely cautious view of

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insurance matters—that "*the only thing* which will restore that confidence . . . is the elimination of stock control," would suffice to create such a belief among the public.

Of Mr. Hendricks's report as a whole we shall say at once that it fulfils all reasonable expectations, and that it not only absolutely confirms the findings of the Frick committee, but uncovers an even more shameful record of official faithlessness and graft. We wish we could make our praise of the Superintendent's thoroughness unqualified, but the fact that these revelations, covering irregular practices indulged in as far back as 1876, are now for the first time brought to light, is itself a confession of past negligence. The Department has at no time been without warning in these matters. Some of these very abuses were investigated by a committee of the Equitable board itself, in 1877. Its recommendations were notoriously unheeded, and there was every conceivable reason, long before the outburst of incriminating charges last February, to believe that corruption in matters of this sort had extended far beyond the scope of a generation ago. If the Insurance Superintendent had taken the matter courageously in hand before the crisis of the present year arose; if he had done so last February, instead of devoting himself to "harmonizing" the two incriminated officers and suppressing the scandal, we doubt if the present equivocal status in regard to ownership would ever have arisen. The best atonement that Mr. Hendricks can make for his negligence in this regard is to inform himself, speedily and thoroughly, regarding the affairs of other life-insurance companies.

So far as the President and Vice-President of the Equitable are concerned, Mr. Hendricks's report agrees with the Frick committee's findings. As to Mr. Alexander, the Superintendent does indeed affirm that policyholders are under obligations to him for his demand, last February, for the Society's mutualization and for Mr. Hyde's retirement. But that Mr. Alexander had approved the company's questionable operations with its subsidiary concerns; that he acquiesced in a policy of extravagance and waste; that he continued and reinforced leases of Equitable property whereby the Society was a heavy loser and companies owned by Equitable directors correspondingly the gainers, and that he personally participated in syndicates organized for the illegal sale of securities to the Equitable, the report declares to be absolutely true.

Of Mr. Hyde, it is found that he permitted the Equitable to lose heavily in business transactions with companies largely owned by himself; that he "exacted salaries out of all proportion to his age, ability, or the value of his services"; that he "introduced and conducted the syndicate transactions and involved others with himself"; that he "has been accustomed to draw large sums for expenses on his own unitemized vouchers"; that, in short, "he has not seemed to consider himself accountable to any one for the expenditure of the Society's funds." Both of these gentlemen should be compelled, Mr. Hendricks declares, to pay back to the Equitable, with interest, the profits on their syndicate sales of securities to the companies, and he further states that it is an open question whether they, and the officers and directors who shared in these transactions, are not "disqualified, under Section 36 of the Insurance Law, from hereafter holding any office in a life-insurance company."

These conclusions regarding the two chief officers of the company make up but a small part of the Insurance Superintendent's incriminating findings. His review of the Equitable's relations with other corporations, during three decades, tells a story of official malfeasance and loot which amply justifies the reopening of those closed pages. Briefly, the practice of the Company's high officers appears during all this period to have been to organize outside companies in their own behalf—bringing in the Equitable at times as the least favored subscriber—and then so to conduct the Equitable's business dealings with such companies that the Equitable invariably lost and the other companies gathered in for their owners the resultant profit. That this official graft was deliberately introduced by the Society's founder, and was zealously extended by the men who held office after him, until the acceptance of their resignations, ten days ago, is the Insurance Department's unqualified conclusion.

There is more to say on these and some other phases of Mr. Hendricks's notable report, but the question to be met at once is, What steps shall be taken to guarantee the Society against recurrence of such evils? Ownership by a private individual provides and can provide no such guarantee; if his own purposes are above question, he is still at liberty to sell or bequeath his shares. Transfer of voting power to trustees does not provide it; trustees may resign or die, and the trust itself must eventually expire. The one lesson of these exposures, first by the Frick committee and now by the Insurance Department, is that the evils in the Equitable's past have originated dierctly from the stock-ownership principle, and that its future can never be secured from recurrence of similar abuses until that principle is abandoned.

THE SMITHSONIAN INSTITUTION.

The recent astounding defalcation at the Smithsonian Institution must raise the question whether the policy of Congress in dealing with that establishment ought not to be radically changed. We say astounding, because the amount of the peculations, as semi-officially reported, exceed the entire annual income of the Smithsonian fund. To make the matter more inexplicable, the case was not the familiar one of a trusted subordinate absconding with the funds of a moneyed institution, but of a minor official abstracting year after year an important fraction of moneys supposed to have been deposited in the Treasury of the United States, and needed in the transaction of current business, without any one knowing what he was doing. What makes the affair mortifying from a national point of view is that the funds embezzled were those of a trust committed to the United States by a foreigner three generations ago. In the absence of detail, we have no wish to prejudge the case, and it is all the less necessary to do so from the fa- that, whatever may be the verdict, some of the blame must fall on Congress, which has charged the Institution with the duties of a department of the Government without providing it with the machinery necessary to departmental administration. The abuse, if such it be, is one of those which have grown up so gradually as to escape public notice. It needs only a rapid glance at the course of events to reach a conclusion which, we think, will commend itself to the judgment of every one who carefully examines the situation.

It is not necessary to do more than cite the well-known facts that the bequest for founding the Smithsonian Institution was made by James Smithson of England to the United States of America, and that Congress accepted the gift and provided a Board of Regents to administer it. The executive officers of this board have borne three great names in American science—Henry, Baird, and Langley. By the liberal terms on which the funds were deposited in the Treasury of the United States, an income was assured which, modest though it may now appear, was great as measured by the standard of the time, and which has been increased both by saving and by bequests. Such an income, economically and wisely expended by such executive officers as we have named, under the direction of a national board composed of men conversant with the transaction of public business, was all that seemed necessary to make the Institution an agency of the first class in the promotion and diffusion of knowledge among men.

The successive steps by which it became so much more than this that, today, the expenditures of the Smithsonian are a mere incident of the administration, have been so gradual and at the same time so natural, that one scarcely knows where criticism should commence except in a single point. In the

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very beginning, before Professor Henry took charge, a building was planned and started out of all proportion to any present or prospective needs of the Institution as actually organized. Not only was the cost of this building a large fraction of the income during a number of years, but its mere maintenance was a permanent drain upon it. No doubt uses were found for it as they can always be found for a public building in Washington; and the collections made not only by the Institution itself, but by the Government, and the donations of interesting objects by foreign governments, gradually grew so as to fill the building. The expense attendant on the care of this collection was more than the income of the Institution could bear, and Congress came to its assistance by making additional appropriations to defray it. Thus arose the National Museum. In a smaller way the system of international exchanges was organized and ultimately supported by Congress. Then the Zoölogical Park was added. One by one, organizations of this sort grew up, until the Smithsonian became practically a Government department for the administration of almost everything having a scientific flavor which other departments did not especially want.

The question at what point in this course of events a different policy should have been adopted admits of an easy answer on principles accepted by Professor Henry and commending themselves to the judgment of thinking men. Whenever any such organization was so developed that its work could be successfully carried on by the Government, the latter should take sole charge of it and relieve the Smithsonian of its care. In one important case Henry succeeded in carrying out this policy by having the valuable library started by the Smithsonian transferred to the Library of Congress. But no other step in the direction of this policy was ever taken.

No criticism on any one connected with the management of the Institution is implied in pointing out the features which unfit it for the functions of a governmental department. First among these must be placed the absence of that legal responsibility to the national Executive which is one of the first requirements for such functions. Every other department has a head directly responsible to the President. The Executive of the Smithsonian is not responsible to the President—not even to Congress—but only to the Board of Regents. The latter is a national body appointed partly by joint resolution of Congress, partly by the President of the Senate, and partly by the Speaker of the House of Representatives. Legally, the Secretary of the Institution takes no part in the selection of the men of whom he is the appointee and executive officer, but there is good reason to believe that he is, in many cases, allowed to determine the choice. This is one of those customs which grow up without exciting public attention until some flagrant case like the present brings it to light. The practice of subordinates influencing the selection of a chief is one which public men are apt to look upon with too much charity. From a correct point of view, the Secretary of the Smithsonian Institution is the one person in the land who should have nothing to say on the subject of the men who, as agents of the Government, are to judge and supervise his proceedings. It is no reflection upon the eminent citizens who compose the Board to say that the practice must tend to throw upon the Secretary a part of the responsibility of the Board itself. But for this, we must suppose that the Board would have seen the necessity of some system of keeping accounts that would make impossible such an occurrence as that which suggests the present review.

Peculations like those which have so suddenly come to light must have been greatly facilitated by the connection of the expenditures of the Institution with those of the Government. Considered by itself, there is a certain well-defined income from the funds bequeathed by Smithson; and there are in addition receipts from the sale of publications, all of which pass through the hands of the Secretary. This officer is supposed to have calls for all its income, and, it must naturally be supposed, would keep himself constantly informed of the amounts available for expenditure. In pursuit of this policy, if there were, at any time, a discrepancy between the amount reported by the treasurer as on hand and that found in the accounts of the Secretary, it would be immediately brought to light. That such was not the result must be, in great part, due to the indefinite character of the division of expenses between the Government appropriations and the Smithsonian fund. At least, this is the most charitable explanation of the case that occurs to us.

But there is still another circumstance which must greatly facilitate mismanagement generally on the part of minor officers of the Institution in conducting its business. We allude to the absence of that publicity as to expenditure which should be a feature of every institution for the management of which the Government is responsible. Only the most vague and general statements of receipts and expenditures of the Smithsonian fund are found in the annual reports. It is not known to what extent even the Board of Regents may be acquainted with the details. Official knowledge they may be considered as having, but such knowledge is purely formal and does not suggest action. We think the claim sound that the expenditures of a public trust should not only be safeguarded in the same way that public expenditures are, but should be as public as any Government expenditure. There is no reason why the cost of a research by the Institution should be kept from the public, that would not equally apply to one conducted under Government auspices. It is difficult to suppose that, had a clear statement of details of expenditure been published from year to year, the large sum which it would have been necessary to charge to embezzlement would not have been brought out by some curious inquirer.

It seems to us that it is assuming nothing more than a sane appreciation of the situation on the part of both the Regents and their Secretary to say that any measure which Congress may take to relieve them from any responsibility for the administration of Government expenditures, in order that they may devote their whole attention to the management of the Smithsonian fund proper, should be welcomed by both. No more honorable and important function than this could be entrusted to men of such high repute. The scientific standing and real usefulness of the Institution would be enhanced by such a policy. Under the actual policy, it stands before the public too much in the light of an auxiliary to a department of the Government charged with the administration of the National Museum and other public establishments. It should be made an independent agency, and relieved from every source of expense except that attendant on carrying out the provision of the founder in the spirit of twentieth-century science.

THE MOROCCAN AFFAIR.

Premier Rouvier's latest note has set the German Foreign Office an awkward question. He asks, in a word, "What do you want?" That it should be difficult to answer so simple a query casts a certain light upon the vagueness of the German contention. The Kaiser has worked desperately to secure a European conference on Morocco. Count von Tattenbach has persuaded the Sultan to reject the French reform proposals, and to decline to move except in obedience to the unanimous voice of an international conference to be held at Fez. Such an idea M. Delcassé opposed *à outrance*, holding that the Western Mediterranean question concerned only France, England, and Spain. Now, M. Rouvier, flattering German punctilio by admitting in principle that the Moroccan question is an international one, says, virtually, that France will be delighted to enter into a conference, provided that Germany will first define satisfactorily the topics to come before the congress, and in particular will agree that France shall not be required to renounce any obligations she has already assumed in the premises.

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To this most reasonable and conciliatory request for information, Prince Bülow cannot give the true answer. Even shirt-sleeves diplomacy will not permit him frankly to say, "Why, my dear M. Rouvier, we wished to confer simply about kicking you out." It will also be troublesome, without overtly attacking the tripartite agreement between France, Spain, and England, to invent specific grounds for reassembling that ineffectual Congress which adjourned in 1880 at Madrid. Recent dispatches from Berlin hint that M. Rouvier's polite request for specifications has demoralized the Wilhelmstrasse for the moment, and there has been talk of substituting for the international conference a general understanding that France and Germany shall parley whenever occasions of dispute or considerations of common interest arise. To such a proposal, which would virtually give silent assent to the Anglo-French agreement, M. Rouvier could have no possible objection. He thus might relieve a dangerous tension, and he runs merely the risk that Germany may inaugurate a policy of pin-pricks, which is only a customary hazard of the diplomat's trade. In any case it is evident that the Kaiser and the Sultan have too optimistically indulged a common hope that an unfettered conference might substitute another protector for Morocco than France. It is not to be expected that M. Rouvier could fall into so patent a trap, and the universal indifference of the Great Powers to the invitation, as well as M. Rouvier's clever demonstration that Germany has no constructive plan to propose, forecast the bankruptcy of the scheme, while revealing the Kaiser as merely an indefatigable fisher in troubled waters.

For the rest, recent advices explain the aggressiveness of Germany as due largely to the Parliamentary weakness of M. Delcassé at home and his consequent failure to follow up the publication of the Anglo-French Agreement, April 8, 1904, by appropriate action. Beyond a loan of 50,000,000 francs from the Banque de Paris et des Pays-Bas, and the dismissal of the Scotch favorite and military adviser of the Sherif, Kaid Harry Maclean, M. Delcassé's policy of peaceful penetration did not go. Finally, and in lieu of more concrete demands, he presented to the Sultan and Council a general scheme of police and military reform. To both the Sultan and the Makhzen this rather academic and comprehensive invitation to purify their rotten régime was extremely offensive. Naturally, the Moroccan powers that be welcomed the first influential friend, and took courage last month, from the Kaiser's assurances, to reject the French proposals *in toto*.

How did Théophile Delcassé, surely one of the ablest diplomats in Europe to-day, come to commit himself to this policy of empty self-assertiveness? In part, we believe, through a pardonable lack of prevision. He could not have foreseen the collapse of Russia, which gave the Kaiser a free hand, and he naturally, if imprudently, supposed that there was time enough to formulate the details of the policy of peaceful penetration. Yet he cannot be absolved from blame for procuring a diplomatic advantage which he was not in a position practically to utilize. Here again M. Delcassé was caught in a predicament he could hardly have avoided. His unpopularity with the Socialists was cumulative, and he could not be expected to realize its extent. Leaders like Jaurès and Pressensé increasingly resented his autocratic and secret conduct of the Foreign Office. It was, they held, un-Republican, and gradually their opposition extended to want of confidence. Under Rouvier M. Delcassé no longer enjoyed the free hand he had had under Combes; he became the subject of vexatious Parliamentary attacks; it is doubtful if he could have obtained any discretionary appropriation, or indeed could have executed any effective policy in Morocco, with constant badgering from the leaders of the Socialist Left. Thus the now evidently foolish demands upon the Sultan were in the nature of a counsel of despair, and were dictated simply by the necessity of doing something. And the final collapse of M. Delcassé's cause was, as Mr. Ion Perdicaris points out in the *International Quarterly*, due "not so much to any foreign opposition as to the unwillingness of the Radical-Socialistic majority . . . to vote supplies or accord a generous support . . . to M. Delcassé."

We have no desire to play the umpire between M. Delcassé and his French critics, but we feel that their chief accusation, that M. Delcassé did not seek Germany's assent to the Anglo-French Agreement, is ill-founded. To have approached Berlin would, we are convinced, merely have given an earlier opportunity of obstruction to Germany; and a wearing obstruction along diplomatic lines would have been quite as serious as the Kaiser's more melodramatic intervention at Fez. Certainly, M. Rouvier's egregiously friendly attitude toward Germany has not demonstrated anything more than its moral advantage over M. Delcassé's alleged Teutophobia. M. Jaurès and his associates also may well regret that in humiliating the "Czar of the Quai d'Orsay" they have put arms into the hands of the Kaiser. Whatever the immediate outcome of the present negotiations, time is likely to do justice to M. Delcassé's merit in substituting, for the intolerable plotting and counter-plotting that followed the Madrid conference in 1880, the clear-cut principle of French preponderancy in Morocco. Whether the Germans like it or not, time works for France. As the *Economist* recently said: "Her 'peaceful penetration' is for the most part absolutely out of the reach of the other Powers' action. Harvesters will come, in any case, from Morocco to Algeria yearly, and will go home with substantial wages in five-franc pieces, and with a growing belief in the advantages of civilization over barbarism. Hospitals and schools along the Algerian frontier and within the Moroccan border will strengthen French influence."

THE MUNICIPALIZATION OF MUSIC.

It is one of the paradoxes of our time that while Germany is undoubtedly the most musical of all countries, it is far from being the paradise of musicians. The great ambition of German opera singers (and they are the best paid of all musicians) is to secure an engagement at Covent Garden, London, or, better still, at our Metropolitan Opera House, where they can earn more in four months than at home in four years. The same good fortune awaits the German pianist or violinist if he succeeds in winning favor on this side of the ocean. German music teachers look enviously upon the receipts of their colleagues over here; and while it is true that some of those in Berlin, Dresden, Munich, or Vienna are able to charge $5 or more a lesson, this is due entirely to the American and English pupils who flock to their studios.

The earnings of the minor musicians in Germany are extremely meagre. Near the bottom of the scale stands the orchestral player, who is expected to be an expert and an artist, yet must deem himself lucky indeed if he makes $2 a day. When he hears that Mr. Conried spends nearly $4,000 a week on his orchestra alone, he wants to pack his trunk and cross the Atlantic at once; but the Mutual Musical Protective Union has taken measures to discourage such aspirations. In recent years matters seem to have approached a crisis. In the current number of the Berlin periodical, *Die Musik*, Paul Marsop has an article on "Die Sociale Lage der Orchestermusiker," which describes the deplorable condition of these players. He points out that two decades ago conductors like Hans Richter, Felix Mottl, and Hermann Levi earned little more than the concert-masters at the royal opera houses in Vienna, Berlin, and Dresden earn to-day. Now Mottl gets $9,000 a year for his work at the Opera in Munich alone. The honorarium of the leading singers has also gone up very much, owing, largely, to foreign competition; but the orchestral player gets little more than he used to.

He ought to have twice as much as he has now, Herr Marsop thinks; but where is it to come from? The opera houses in the most musical of all countries are not self-supporting institutions. In Berlin the Kaiser pays $160,000 out of his

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own pocket to enable the Royal Opera to produce good music. Other opera houses have a proportional subvention. To double the pay of a hundred players would strain the situation, unless economy were practised in other directions. The leading singers, Herr Marsop thinks, get too much, but he realizes that if their emoluments were clipped they would be more than ever inclined to hurry to Yankeeland. He thinks that less money should be squandered on scenery, and advocates the abolition of the expensive and antiquated ballet, the money thus saved being divided between the orchestral players and the equally underpaid chorus singers.

For a radical remedy, however, Herr Marsop suggests the municipalization of orchestras. Several German cities—Cologne, Düsseldorf, Aachen, Freiburg, and Leipzig—have already taken this step, and it is expected that the Kaim orchestra of Munich, the Berlin Philharmonic, and the Konzertverein of Vienna will sooner or later pass under municipal control. Cologne, it is even stated, will soon be able to support two town orchestras, one for opera, the other for concerts. In these cases the musicians become communal employees, entitled to pensions. In Italy, too, there is a movement in this direction. Last winter the rulers of Rome gave up the municipal brass band and put in its place a town orchestra which gives free concerts and at other times can be hired by operatic managers. Since cities create and control parks and educational institutions, why, it is asked, should they not foster high-class musical entertainments, which wean people from vulgar music and the demoralizing places where it is played?

Whether the salvation of the orchestra is to be worked out in accordance with the plan adopted in Rome and the German cities named, remains to be seen. The experiment is, in any case, an interesting one, and if it succeeds there is no reason why it should not be repeated elsewhere. In our own country, to be sure, the conditions are different, and the necessity of municipalization is not apparent. In Germany and other European countries bequests to orchestras by wealthy persons are extremely few, whereas over here nearly every large city has had its donations for orchestral concerts, headed by the million dollars of Mr. Higginson. It is to be feared, too, that if our cities had municipal orchestras, politics would compete with art, and the conductorships would not go to the best men, but to the men with the biggest "pull." Imagine New York with a municipal Philharmonic under control of a man like our present Commissioner of Parks!

Germany's own experience with military bands holds out no encouragement for the municipalizing of music. Herr Marsop paints their conditions in dismal colors. He declares that the function of the military bands has been entirely perverted, so that their main business now seems to be to give public concerts in competition with orchestras; he denies that they educate the public taste—their programmes are usually made up of cheap and trashy music, or music unsuited to the instruments used; and reports that his own experiences in investigating this matter were "one long chain of annoyances and vexations." His explanation of this state of affairs is curious. If the German public, he declares, flocks to the band concerts more than it does to orchestral entertainments, the reason is to be found in the newspapers. The orchestral concerts are commented on by blasé professional critics who are apt to be unduly severe, whereas the band concerts are reported by enthusiastic young reporters in the city department, and always lauded to the skies. Marsop wants the regular critics to be sent, for a change, to the band concerts, to tell the truth about them. That would, no doubt, provide fun for the readers.

AN OUT-DOOR MASQUE IN NEW ENGLAND.

WINDSOR, VT., June 24, 1905.

The little community of Cornish, New Hampshire, just across the Connecticut River, has been *en fête* this week, and the celebration may have more than a neighborhood interest from its nature and from the national—even international—reputation of some of the people concerned in it. Twenty years ago this summer Augustus Saint-Gaudens bought in the town of Cornish an old brick house and the land surrounding it, and made his summer home there. The somewhat forbidding original structure has been added to and embellished, surrounded with colonnades and gardens, until its original builder would surely fail to recognize it, and here Mr. Saint-Gaudens has gradually come to spend more and more of the year, until it is now his only permanent residence. His presence attracted other artists, and everyone who came found the charm of the beautiful scenery and of the simple and ideal country life irresistible. Though they came as visitors they remained as colonists, and there has gradually grown up a community of painters, sculptors, poets, and musicians which is, perhaps, unique in this country. The varied talents of "the colony," as it is affectionately called by its members, have just been utilized in a celebration of the twentieth anniversary of Mr. Saint-Gaudens's coming to Cornish.

The weather has always to be reckoned with in this country, and the performance, which was to have been held on the 20th, had to be postponed to the 22d. The rehearsals had been held under varying conditions of extreme heat and unseasonable cold, but Tuesday opened under a low, black sky with such a threat of pneumonia that an open-air performance in classic draperies was evidently out of the question, and there was a heavy downpour of rain all day Wednesday. Even on Thursday the sky was still overcast, but the rain was gone and the temperature was rising. Some of the guests had been forced, reluctantly, to return to their homes and their vocations, and others must leave on the morrow; one or two of the performers of minor parts had been called away; and it was determined to wait no longer. The lawns and groves of Aspet, Mr. Saint-Gaudens's estate, might perhaps have appeared to greater advantage under sunshine, but, as far as the spectacle itself is concerned, it is doubtful if the gray light of a cloudy afternoon was not more favorable to the color-effects aimed at than would have been that of a sunnier day.

The guests were assembled before a gray curtain hung between two tall pines bearing great gilded masks, and, at a little after six o'clock, this curtain parted, and Iris, messenger of the gods, stepped forth to deliver the Prologue. A tall and graceful girl, clothed in shimmering, many-hued gauzes, she was an exquisite vision, and spoke her lines charmingly if in a not very resonant voice. The Prologue itself, a tribute to the art of Saint-Gaudens, who sat with his wife and son and his son's wife in the front row of the audience, is a piece of true poetry which it is to be hoped its author, Mr. Percy Mackaye, may see fit to publish.

The Masque which followed was in a lighter vein, almost that of burlesque, and was written by Mr. Louis Evan Shipman, with some slight additions by members of the company. It was crammed with local allusions, many of which were more for the benefit of the chief guest and of the actors themselves than of the other guests, who could hardly be expected to understand them all; but it was meant only for agreeable nonsense and as an excuse for the spectacle, which was as beautiful as some of our foremost painters and sculptors, aided by the experienced stage-management of Mr. John Blair, could make it. The incidental music, which added greatly to the effectiveness of the piece, was composed or arranged by Mr. Arthur Whiting, and performed under his direction.

The drawing of the curtain disclosed a natural glade or opening in the pine grove, converted by temporary architecture into much such a setting as that of Puvis de Chavannes's beautiful painting of the "Sacred Wood, Dear to the Arts and the Muses." At the back was an elevated altar beneath a little temple of Ionic columns, wreathed and garlanded; and other columns and a few benches of classic form completed the picture. Here were discovered Jupiter and Juno, attended by Mercury, who had descended to earth on a mysterious errand which Jupiter refuses to disclose until the council of the gods is assembled. After a pretty domestic quarrel, Mercury is sent to summon the other deities, and, in his absence, a New England farmer, capitally played, wanders onto the scene. The strangers having revealed themselves to him, he proceeds to entertain them by an account of the colony as seen through the eyes of the native.

Mercury returns, the farmer is dismissed under the impression that he has been dreaming, and the gods begin to arrive, and are graciously received by Jupiter, who exchanges a few lines of dialogue with each of the greater deities. As they entered through the trees, each of the principals accompanied by his satellites in carefully thought-out color schemes, the effect was indescribably beautiful. First came sombre Pluto and his court in black and gold and

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purple; then Neptune and Amphitrite, with their attendant Nereids in sea-green and blue; Venus and her bodyguard were in varying shades of tender rose, Diana and her nymphs in white and silver and pale blue, the wood gods in green and dun and yellow. Nearly the last, came Apollo and the Muses, all in white and gold, and grouped themselves about the altar at the back. When the stage picture was completed, from this radiant group, *couleur de jour*, the hues were blended in delicate gradation to the deepest tones which occupied the immediate foreground. Altogether there were some seventy people on the stage, or rather on the carpet of pine needles, and noticeable above the general harmony were some remarkably successful individual costumes—Ceres, all in yellow, crowned with corn; Pan, gilded all over and exactly imitating the reproduction of a well-known archaic Greek statue which has long ornamented the grounds of Aspet; Mars, a gigantic figure in blood-red draperies and cleverly contrived armor. All are assembled, and Jupiter rises to address his fellow-gods when a great clatter is heard without, and Chiron the centaur, the one frankly comic figure of the piece, forces his way in, unbidden, at the head of a rout of children, his pupils. The construction of the monster was a triumph of mechanical skill on the part of the well-known illustrator who enacted the rôle, and the children, of which blessings Cornish possesses an unusual store, were delightful in their natural abandon.

When the confusion is quieted, Jupiter rises again to inform the assembly that the position of the gods is no longer as satisfactory as of old, and that he has decided to resign. A spirited rivalry immediately springs up between Pluto and Neptune for the succession, and all the gods take sides with one or the other. The tumult is quelled by Jupiter, who calls upon Minerva to decide the contest. From this point on, the piece becomes a pretext for the introduction of a bowl of gilded bronze, reproduced from an antique found in Italy, which was to be presented to Mr. and Mrs. Saint-Gaudens as a memorial of the occasion. Minerva, after discouraging both claimants, makes a solemn invocation before the altar, and Fame, "a daughter of the gods, divinely tall," rises through smoke and flame with the bowl raised aloft in her hands. The young lady who took this part is scarcely less remarkable for classic regularity of feature than for unusual stature; and, in her gleaming golden tunic, lighted up by the parti-colored altar fires, was superbly statuesque and a marvel of splendid color—a Venus of Melos warmed with life. There is is a pause—a charm of wreathed dance by Iris, who makes a fleeting reappearance—and the bowl is brought to the front by Minerva, who proclaims that it bears the name of him most worthy. The name is given, and wood and field ring with shouts of "Saint-Gaudens! Saint-Gaudens!"

The play is finished, but the prettiest part of the spectacle is to come. Minerva steps across the turf and presents the bowl to the hero of the day, who receives it with real surprise and emotion; Mercury comes to his side to announce the actors; a procession is formed, group by group, and passes in review, then encircles the audience; as it returns to the point of departure, a chariot is dragged forth by fauns and satyrs, the sculptor and his wife are mounted upon it, and, heralded by scampering children, surrounded by the grave forms of white-bearded elders, followed by Jupiter, Pluto, Neptune and the long train of lesser gods and goddesses, are drawn triumphantly across the lawn to the distant pergola, crowned with the vine and lit by many lanterns, where, at long tables, a supper for two hundred persons is set out. The procession, formal at first, breaks into confusion; Diana and her nymphs crowd forward in disordered ranks. Apollo, in his white and gold, is seen skipping the rope of flowers swung by the two younger of the rosy Graces. All this, on the vivid green of the grass, under a sunset sky, made a picture almost overwhelming in its beauty—a picture never to be forgotten by those who beheld it. As the twilight deepened, the gleaming robes of Fame shone as with fire, the colors grew ever richer and more mysterious, this or that unpremeditated group was formed to break again. Finally, a charming and unintended allegory, the tiny lady who enacted Cupid was seen racing across the field in the chariot, drawn by Mars, her willing bond-slave. *Amor omnia vincit.* A dance in the great studio concluded the evening, and, at about eleven o'clock, the tired actors and the delighted guests began, afoot or in carriages, to wander home across the fields or along the country lanes.

It was a neighborhood frolic—a combination of private theatricals, picnic, and fancy-dress ball—but it was much more than this, too. It was a spontaneous and genuine tribute to a great artist and a much-loved man from those best qualified to judge of his artistic and personal worth, and as such it has a public—perhaps even a historic—interest which justifies this account of it. And, whatever may have been, from the professional point of view, the shortcomings of the amateur actors, as a piece of organized beauty it was anything but amateurish. It could have taken place only in such a community as this, and such a community of workers can rarely spare the time and labor which were cheerfully given to do honor to a master and a friend. It was as evident that a true and kindly enthusiasm underlay all the fooling, as that real artistic competence had directed the grouping and made the costumes out of odds and ends and studio properties. We shall not soon look upon the like again.

K. K.

Correspondence.

THE INVULNERABLE BATTLESHIP.

To the Editor of The Nation:

Sir: Mr. Park Benjamin can hardly be aware that the greatest living naval authority has, *since* the battle of the Sea of Japan, said again, in substance, that what we need is the battleship "heavily armored and heavily gunned." Now that it is moderately clear that, under modern artillery fire and the assaults of modern torpedoes, the battleship is about as invulnerable as an orange is in dog days, he proves again by his strictest logic (*i. e.*, his most positive assertion) that all we need is enough of these naval sarcophagi to make us altogether invincible and to enable us to live at peace forever after—not by reason of our peaceable disposition (which in some other ways of looking at things might suffice), but because of the awful fear which other people, with nothing but guns and torpedoes, would have of us. It is of course all perfectly irrelevant that what happened to the Russian battleships would happen (so, or about so) to the battleships on both sides if both were sufficiently "gunned," to adopt Mr. Roosevelt's businesslike expression. How we shall have impenetrable armor all over everything and irresistible guns that shall hit all over everywhere, and make these advantages exclusive, is the problem to which Mr. Roosevelt, if he would make his peace argument conclusive, should direct the attention of "young" Mr. Morton, or (shall I say?) Mr. Bonaparte, his successor.

Well, no "lesson" will deter those who want to butcher and be butchered from pursuing their desire. But it will be something if the peaceable laboring folk, who have really to find the money, can be relieved of the burden of providing every half-dozen of them with a five-million-dollar contrivance to do it in.

Ancient Mariner.

Madison, Wis., June 17, 1905.

AFRICAN AND INDIAN FOLKLORE.

To the Editor of The Nation:

Sir: In the course of your reviewer's notice of 'Fetichism in West Africa,' reference is made to the fact that Dr. Nassau finds in the tales told by Uncle Remus another survival of African life in America. "But this," says the reviewer, "is still doubtful, for the negroes borrowed much from the Indians on the Southern plantations." The poor negro! It seems that when he is not borrowing, he is stealing; and when he is doing neither, he is imitating.

So far as I know, this idea that the negroes borrowed much from the Indians made its first appearance in a letter written by the head of the Ethnological Bureau a quarter of a century ago. That letter was intended to be a mere suggestion, in response to an inquiry about another matter made by a writer who knew no more about comparative folk-lore than those who professed to know; by a writer to whom the term "scientific" meant a great deal more at that time than it does now. There is not a particle of evidence to be found that the negroes borrowed any of the Brother Rabbit tales from the Indians. Parallels and variants of the negro tales may be found among the Indians, but why is not this evidence that the negroes told them to the Indians? The late Professor Hartt of Cornell, who was interested in the folk-tales of the Amazon region, had a theory that the stories he collected had been borrowed by the negroes from the native Indians; but this theory had to be abandoned when it was discovered that the same tales were told by negroes whose importation from Africa was so recent as to preclude all possibility of contact with the natives.

A very intelligent gentleman—the late W. O. Tuggle of Georgia—had occasion to go into the Cherokee Nation on business, and while there he made a study of their folk-lore, in the course of which he made a collection of stories. Among those that were fit to print were some parallels or variants of the negro stories, but not a particle of

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evidence did he find that the tales were not borrowed from the negroes. Those that were too obscene to be told in print, certainly belonged to the red men, for their like is not to be found among the tales the negroes tell. JOHN HENRY ROMULUS.

[Careful students of Indian and African folk-lore recognize the American Indian element in some of the negro tales and legends. Writing in the *Journal of American Folk-Lore* in 1888 (vol. i., p. 106), Mr. James Mooney said of certain Cherokee animal myths ("chiefly of an amusing character, in which the rabbit is the principal hero and the author of all the mischief"), that "they resemble the Uncle Remus stories, which I hope yet to prove are of Indian origin." The same distinguished ethnologist, to whom the Tuggle MS. was well known, and by whom it was used, discussed this question again in his monograph on "Myths of the Cherokee," in the Nineteenth Annual Report of the Bureau of Ethnology. Here we read (p. 233): "The negro, with his genius for imitation and his love for stories, especially of the comic variety, must undoubtedly have absorbed much from the Indian in this way [as a result of contact and intermixture], while, on the other hand, the Indian, with his pride of conservatism and his contempt for a subject race, would have taken but little from the negro, and that little could not easily have found its way back to the free tribes." Says Mr. Mooney, again (p. 233): "It is not commonly known that, in all the Southern colonies, Indian slaves were bought and sold and kept in servitude and worked in the fields side by side with negroes up to the time of the Revolution."—ED. NATION.]

THE FAMOUS NEW STATUE IN ENGLAND.

TO THE EDITOR OF THE NATION:

SIR: Your London correspondent exactly describes an impression which first strikes one in a cursory glance at Mr. Thomas's now famous new statue, which the New Gallery catalogue entitles "Lycidas." Perhaps it was some such impression that induced the Committee of the Royal Academy to at first reject a work which they later asked the sculptor to present again after authorities like Sir William Richmond and Mr. Sargent had declared it to have the qualities of a Greek statue. This dictum has been echoed by all the daily press of the kingdom, from the *Times* down; and all the higher weekly publications, the *Saturday Review*, *Athenæum*, *Spectator*, etc., have given it the highest praise.

Mr. Thomas, now one of the most noticed men, is a direct descendant of the John Harvard who founded our own University, and he is named for his ancestor John Harvard Thomas. He has had a professional training in his art, at London and Paris, under the best masters of his time. Profoundly thoughtful and original, he has deeply studied the Greek masterpieces in European capitals. Their haunting enigma had attracted him as a boy when he first came in contact with a collection of casts from the antique in an art school in Bristol. It is a problem which confronts all serious thinkers about art. Why, in the presence of Greek art, does all other artistic production seem, at best, but something more or less cleverly constructed; something lifeless in itself made by the artist to simulate life, but not a living reality? Why, in the best Greek work, on the contrary, do we feel the existence of a living personality, as real and vital as our own?

The young modern sculptor is taught the facts of human anatomy, how the skeleton lies under the flesh, and how the flesh and muscle should be made to cover it.

"Dann hat er die Theile in seiner Hand,
Fehlt leider nur das geistige Band."

His work may be the acme of cleverness; but, alas! it lacks just the one quality which makes it seem in very truth a living, breathing organism. We feel that his clever statue is an inanimate piece of marble or bronze. We are not, for a moment, cheated into the belief that it is life itself. But, in the best Greek work, the old fable of the statue coming to life seems a possibility. It *may* begin to speak and move, if it chooses to do so. Michelangelo believed himself unable to construct new feet for the Farnese Hercules, "because only a God could make them as living as the rest of the statue." Have we not here the reason why "restored antiques" seem to be a collection of unhappy ladies and gentlemen who have lost their own legs and arms, and are making the best possible shift with stony artificial substitutes for their absent members? It emphasizes the hitherto impassable gulf which has sharply divided modern sculpture from the best Greek work.

Mr. Thomas has been, for many years, withdrawn from the influence of modern art methods, amid the classic surroundings of the Bay of Naples, at Pompeii and Capri, ardently studying from the antique and the unspoiled peasant nature about him. He has from his earliest boyhood sought to solve this problem, viz.: how the great difference between ancient and modern results in art occurs, and how we may return to Greek simplicity and reality. Year by year the writer has watched the practical outcome of his studies as they have issued from his studio. Eight years ago some low reliefs of peasant and animal life about him were intensely interesting to one who had carefully observed their originals. The art was absolutely true to the facts of nature, and at the same time highly poetic and suggestive. It would be unfair to the artist to undertake in a brief notice to give an idea of his theories of art. Sir William Richmond and other enthusiastic friends hope to induce Mr. Thomas himself to set them forth at length. It suffices now to say that he believes the Greeks did not arrive at their marvellous reproduction of life by the analytical study of interior anatomy. It is certain that this method has not as yet produced a new Phidias.

Mr. Thomas's "Lycidas" has been hailed in England as if it were the work of some such mighty master; but the sculptor himself, with his great reverence for Greek work, would be the first to smile at such a lofty assertion. In his silver statuette of a nude dancing youth, exhibited at the Royal Academy four years ago, however, Mr. Thomas did prove to us that it was still possible to produce a work of art which has this long-lost quality of living personality. The sculptor has been at work ten hours a day for three years on the present life-size statue in black wax of "Lycidas," and has accomplished a work which does impress the beholder as an actual living human being. It is this most unusual quality which goes far to justify the universal chorus of praise which has greeted the appearance of his statue at the New Gallery this season.

There is nothing studied or artificial in this nude youth, with hands and arms suddenly upraised as in surprise and grief. It is true that the attitude at first impresses one as almost too lacking in the conventional graces, and we do feel a certain yielding weakness in the poise which we cannot at once satisfactorily account for. The sculptor himself, answering in his quiet way to some such suggestion, once remarked: "Yes? But is not that a natural attitude under the circumstances?". Perhaps the remarkable deeply moved expression of the fine Greek face should have made us more readily susceptible to the subtilty of the whole suggestion of the figure. Are we not so accustomed to the less-searching conventions in art that we at first fail to recognize the simpler actions of Nature herself, and their power and significance? However that may be, here is at last a statue which gives us life itself—not a histrionic pose nor an imitation of antique methods and manner. Here is a reality, not a simulacrum. This in itself is a triumph of which the artist may be justly proud, both as a proof of the correctness of his theories and as a justification of the general enthusiasm with which their results have been greeted.

WILLIAM P. ANDREWS.

CAPRI, June 12, 1905.

[We find this letter of interest to print; but John Harvard died childless. —ED. NATION.]

Notes.

James Pott & Co. will issue in the fall 'To-day on the Nile,' by H. W. Dunning; 'The Woman of To-morrow,' by Miss Helen M. Winslow; 'The Ruined Abbeys of Great Britain,' by Ralph A. Cram; and 'Thoughts of a Non-Thinker,' by Charles Battell Loomis.

Lord Acton's distinguished successor, Mr. J. B. Bury, has just ended his life of St. Patrick, which is to be published directly by the Macmillan Co. Hitherto this saint has received scant justice at the hands of the historian. Either he has been misrepresented in the interests of party, or else he has been reduced to a myth, or, worse still, a nobody. Now for the first time the sources of his biography have been submitted to a critical examination, and an attempt made to ascertain his true place in history, with the general conclusion that the Catholic view of his work is "nearer to historical fact than the views of some anti-papal divines." Mr. Bury has written for the general public as well as for the specialist, not interrupting the narrative with technical discussions, which are relegated to appendices. The same firm will be the American publishers of 'Black's Medical

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Dictionary,' a popular compendium of handy size and fully illustrated.

'The Romance of Red Fox,' by Prof. Charles G. D. Roberts, is to be among the autumn publications of L. C. Page & Co., Boston.

A volume elegantly and privately printed for the New York chapter of the Colonial Order of the Acorn, and entitled 'Early New York: with Illustrative Sketches,' consists of six copperplate copies (sometimes altered in scale) made by Mr. Edwin Davis French from old and rare prints, and of as many chapters, by several hands, more or less closely descriptive of the engravings, or discursive concerning New York life in each successive period. The earliest view is of Fort New Amsterdam in 1651; the latest is Rollinson's, 1801. A remarkable divergence between the plates for 1671 and 1673 implies a prophetic imagination in the designer of the latter, so much have two years done for the bulkheading and embankment of the East River waterfront, and for the general solidification of the town. Much information of a bibliographical sort, and some historical, is conveyed in the letterpress, and the collection is to be prized.

Beside the foregoing has just appeared a portfolio of twenty prints, 'The Broadway of Yesterday,' with brief descriptions by Charles Hemstreet, and an ingenious parallel series of photographic views of to-day made from the same points of view (New York: Cadwallader Publishing Co.). The extreme dates for this series are 1765-1853. We are glad to learn that it is only a beginning.

Mr. Edward Strachan Morgan's version of the 'Chronicle of Matarazzo' (Dent-Dutton) is a really fine piece of work. Indeed, we have never seen a translation which has more completely caught the spirit of the original. As everybody knows, Matarazzo tells the story of Perugia under the rule of the Baglioni, that clan of full-limbed men and lovely women, whose delicate complexions and golden locks filled and dazzled him with such a sense of their more than human beauty that he almost forgot their crimes in his fervid, well-nigh amorous, worship of their splendor and their strength. Such is the chronicle which Mr. Morgan has ventured to do into English; and it is hardly too much to say that the English is as good as the Italian. No lover of Italy should fail to read it; and all who read it will be grateful.

'Katz Awa, Founder of Japan's Modern Navy,' by E. Warren Clark, who was formerly a teacher in Japan, is a pleasing sketch of a noble character, who made the link between the old Yedo bureaucracy and the modern Imperial Government (New York: B. F. Buck & Co.). It is a biographical picture of history as one feels it, rather than the production of a writer familiar with the currents of thought and philosophy that drove on Okubo and Ito, and that make Togos and Oyamas. For example, the author does not seem to know the real reason why Katz, though an adherent of the Shogun, was intellectually hand in glove with Saigo, the Mikado's general, and how it came to pass that, through their comity of opinions as well as their friendship as alumni of the Oyomei school of philosophy, Yedo in 1868 was saved from the torch of the avenging army. This was done even when the images of rebel gods were pulled out of the temples by the Imperialist soldiers and hacked to pieces with their swords. There is not a word about the Oyomei doctrines on which Katz, Kido, Echizen, and the makers of new Japan generally, including the Satsuma generals and admirals of to-day, fed their souls. Despite some glaring errors and overweight of the subjective element, the little book is highly illuminating. Katz (1826-1899) was one of the moderate and reasonable men in the stormy period of transition. He had no superior as a reconciler and constructor. He navigated the first steamer across the Pacific. He was ever opposed to swashbucklers, killers, and jingoes of every sort. Besides being leader in many acts of statesmanship and civil and industrial development, he was the real founder of the navy of modern Japan. The author has told his story at close range with charm and fascination.

Dr. J. A. B. Scherer, in his 'Young Japan' (J. B. Lippincott Co.), has a special eye to the line of educational development, showing how eager the Japanese have always been to absorb the best of whatever culture presented itself to them. In his view the Japanese stand at the threshold of a new national manhood. His reading has been among the books of writers who know the sources, but he has also conned well the living book of the human nature of Japan, for he dwelt several years as teacher in the country itself. His main divisions are: Early Culture, Adolescence, and Modern School Days. He is strongest in his comparison of the islanders with the continentals. "The fundamental distinction is that between æsthetics and ethics. . . . The keynote of the Japanese character is sentimentalism; that of the Chinese, conservatism." He thinks the genius of the Japanese strangely un-Oriental," and that "Japan is out of place in the Orient;" her people being temperamentally at variance with their neighbors." After their long inner development comes their expansion, yet Dr. Scherer gives no hint of the fact, proved by Dr. Batchelor, that the Ainu language is of Aryan stock, nor of the large admixture of Ainu blood—the blood of a true white race. The book is a companion to the author's 'Japan To-day,' and, with index and copious illustration, is well worth perusal. It is perhaps the best general view of the long education of the Japanese, though but slightly touching upon the philosophy which has nourished the leaders of modern thought and action. The omission of such a chapter seems a defect even in a "popular" book, for thought moved the men of 1868 even before Occidental culture and machinery attracted them.

The *Vossische Zeitung* reports that, in the library of Friedrich von Raumer, which the Prussian Government has bought for the city library of Bromberg, a copy of Jöcher's 'Allegemeines Gelehrtenlexicon' has been found which, according to an inscription of the former owner, originally belonged to Lessing, all four volumes being filled with annotations by this philosopher. The city librarian of Bromberg has sent these volumes to Professor Muncker of the University of Munich, who declares that they are valuable, and will publish the annotations in his new edition of Lessing's works (now going through the press); as a part of volume xxii., which is to appear in 1906.

Petermann's Mitteilungen, number four, contains a description of the changes in the southwestern coast of Schleswig-Holstein, due largely to diking and the planting of samphire-grass. The extent to which the land has gained upon the sea during the last century is graphically shown by a series of colored maps. Dr. J. Hoffmann demonstrates from observations taken in German East Africa, on the coast and in the highlands of the interior, that the heat at and near the equator is not so great as is commonly supposed. The reported geographical curriculum of the German universities and high schools merits attention, as showing the intelligent way in which the Empire is developing its foreign interests. Among the subjects treated at the University of Berlin we note the history and antiquities of Mexico and the geography and recent history of Morocco.

The French Government, through its educational and commercial departments, assists financially the "Society for the International Exchange of Children for the Purpose of Acquiring Foreign Languages" (Société d'Échange International), which counts among its zealous supporters an exceptionally large number of prominent men. This society has just issued its first annual report, from which it appears that, during the past year, 44 French children, 39 German, 4 English, and 1 Austrian, between the ages of eleven and twenty-seven, were "exchanged." Of these 88 children, 17 were girls. The report states that experience proves the years from thirteen to seventeen to be the best for such practical acquisition of a foreign tongue, as children do not possess the necessary knowledge before that age. The majority remained only during the vacations. The Munich *Allgemeine Zeitung* warmly approves of this innovation, on the ground that it supplements school work in a most successful way, and contributes to a better understanding of neighboring peoples. No serious difficulties were encountered, as the Central Bureau was careful to "exchange" children between families of about the same social standing. Parents and children, as shown by letters printed in the report, were more than pleased with the venture. The director is M. J. Toni-Mathieu, 36 Boulevard de Magenta, Paris.

The recent rapid increase of the plague in India—the number of deaths in the first three months of 1905 having been more than double those in the whole year 1901—is naturally attracting much attention in that country and in Great Britain. One of the difficulties in contending with it is the fact that there are nearly 56,000,000 occupied houses in India, of which at least 50,000,000 are unsanitary. The one promising weapon against it, according to a writer in the London *Times* of May 30, if the experience in Bombay can be trusted, is inoculation. It is now proposed to increase the favor with which this is regarded by combining life insurance with the operation.

A bundle of documents issued by the Red Cross Society of Japan, rewritten and showing the work done up to the 20th of October, 1904, reveals this as one of the most active of the branches of the world-wide organization. The larger pamphlet, (pp. 159) beside a map of the empire showing stations, including Formosa, Riu Kiu,

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and Pescadores, and plans of the two hospital ships, *Saviour* and *Mercy*, is well illustrated. It shows the methods of arousing public interest, and gives the details of relief in time of earthquake as well as of war, with rules, history, etc. Dr. Nagao Ariga, the famous authority on international law and legal adviser to Gen. Nogi, is the painstaking and eloquent scribe. The account of the organization of the relief detachments is very interesting. On October 1, 3,266 persons of thorough scientific and practical training, mostly retired army privates, had been sent out as men nurses and stretcher-bearers on the field, and as many more as were necessary stood in readiness. All at the front are men; on the hospital ships the sexes are equally represented; at home all the nurses are women. In the Ladies' Volunteer Nursing Association, many women of the highest classes are found. This is a great change from the situation a decade ago. As Buddhist nuns cared nothing for nursing, and "the rules of good society were stronger than humanity," as Dr. Ariga says, only women of lower rank would at first serve as paid nurses. The example of ladies of the nobility and gentry has changed all this, thousands of them being now in the service, or acting as moral guides and instructors of the paid nurses. The finances of the society are in excellent condition.

Following Japanese precedent, the French evidently intend to increase their influence in the Chinese world by the establishment of higher educational institutions. The Government of Indo-China has planned to establish a Chinese university in Hanoi, to be modelled after that of Japan. Already since January a higher Chinese school has been in operation in Tonkin, intended exclusively for the sons of Chinese mandarins. The course of study will be exactly the same as that of the Chinese schools of the Japanese.

Every scholar and friend of letters who has had occasion to visit the Central National Library at Florence, must regret to learn of the death, in the first week of June, of Comm. Desiderio Chilovi, for twenty years the director of that institution, and for a quarter of a century more a diligent librarian in Florence and in Rome. Signor Chilovi did what he could to procure an ampler receptacle for the treasures under his charge, and was keenly alive to modern improvements in library methods and management. In his relations with his own associates he was greatly esteemed for his humane spirit, and he was ever courteous to all who sought the privilege of consulting the Library.

—The July *Century* gives first place to a discussion of the Secession Movement in German Art, by Albert Kinross. After producing a Dürer, a Holbein, and an Altdorfer, Germany sank into a sleep of several generations, a lethargy from which she was to be shaken only by the efforts of Böcklin and Menzel, whose followers, such as Leibl, Liebermann, Von Uhde, and Klinger, have fought a fight to the death against the old decadent forces and have won. With this triumph, German artists "are allowed to paint as Providence intended they should paint, expressing themselves, their own eyesight, their own feelings, their own philosophy, as every artist must who would endure." Rev. J. S. Sewall, who accompanied Perry to Japan as captain's clerk on the *Saratoga*, contributes a very readable chapter of recollections of that famous expedition, the real or alleged results of which are springing up in so many directions. Dr. Sewall reports truly that Perry threatened to sink the cordon of guard boats thrown by the Japanese around his fleet if they were not withdrawn in fifteen minutes. So brief a time limit seems more in accord with modern shirtsleeve methods than with the pious prayer recorded in the Commodore's own narrative under the same date, "that our present attempt to bring a singular and isolated people into the family of civilized nations may succeed without resort to bloodshed." Manager Stone continues his narrative of the news-gathering methods of the Associated Press, freely admitting in some cases an "enterprise" but little short of that displayed by the independent service of the more sensational dailies, as when the laundry lists sent out of the Conclave with the soiled linen of a cardinal carried cipher messages to the outside world concerning the progress of the Papal election, after a dove, brought in under the belief that its semi-sacred character would protect it, but secretly trained as a homing pigeon, had had its unlucky neck wrung by order of the shrewd Rampolla.

—In the May number of the *University Review*, Prof. E. A. Sonnenschein of the University of Birmingham, England, writes an article on "Shakspere and Stoicism" to demonstrate the influence of Seneca, the philosopher, on the English dramatist. In the course of his argument he points out a parallel passage which has hitherto escaped the notice of parallel-hunters. The famous speech of *Portia* in the "Merchant of Venice," "The quality of mercy is not strained," has always been regarded, says Mr. Sonnenschein, as "one of the brightest jewels in the poet's crown. . . . Yet it is neither more nor less than a beautiful rendering of the leading ideas of the treatise 'On Mercy,' the *De Clemcntia* of Seneca, in which he addresses an eloquent appeal to the youthful emperor Nero to exercise his despotic powers in a spirit worthy of his position." We quote a few of Mr. Sonnenschein's parallels.

SENECA.	SHAKSPERE.
Nullum clementia ex omnibus magis quam regem aut principem decet (I. 3. 3).	It becomes The throned monarch better than his crown.
Eo scilicet formosius id esse magnificentiusque fatebimur quo in majore praestabitur potestate (I. 19. 1).	'Tis mightiest in the mightiest.
Quod si di placabiles et aequi delicta potentium non statim fulminibus persequuntur, quanto aequius est hominem hominibus praepositum miti animo exercere imperium? (I. 7. 2).	But mercy is above this sceptred sway; It is enthroned in the hearts of kings; It is an attribute to God himself.
Cogitato . . . quanta solitudo et vastitas futura sit si nihil relinquetur nisi quod judex severus absolverit (I. 6. 1).	Consider this, That in the course of justice none of us Should see salvation.

"In this last passage," says Mr. Sonnenschein, "even the form of the sentence is similar; in the English, as in the Latin, we have an Imperative Mood with a dependent clause." He finds in five other plays of Shakspere ideas and phrases which suggest that their author had read the *De Clemcntia*, but none are as convincing as those quoted above.

—Now it must be observed that the first English version of Seneca's tract was published about twenty years after Shakspere wrote the "Merchant of Venice." There were, indeed, French and German translations. But, as Mr. Sonnenschein says, it is far more likely that Shakspere read Latin at school than that he read French or German translations of Latin. Mr. Sonnenschein therefore seems to have made a real contribution to the vexed question of Shakspere's scholarship, not to be lightly answered with Ben Jonson's epigram, "Small Latin and less Greek," in the face of such evidence as this. Few, probably, will agree with Mr. Alfred Austin, who objected to Mr. Sonnenschein's theory on the ground that "the white heat, the fine frenzy of the brain, in the moment of such composition, precludes so cold a procedure." In the first place, we do not believe that the Poet Laureate is an authority for moments of "white heat" in writing poetry; and some of the finest modern poetry has been built precisely after this fashion, as any scholar who has read Swinburne's "On the Cliffs" knows well. It is the peculiar delight of the classical student, a pleasure hardly dreamt of by the general reader or by the student of modern literature who knows no Greek, to linger over such reminiscent poetry as this, to pick up the threads of Sappho in Swinburne, or acknowledge each allusion to the great tragedies of the Greek drama in "Pauline." No other reader so keenly appreciates the art and the inspiration of the modern poet who has stiffened the texture of his work with those gold threads from the Greek poets. To such a reader Portia's speech will now have a new meaning and an added beauty.

—The illustrations of the latest number of the Newnes Art Library, devoted to Tintoretto (F. Warne & Co.), give a fair idea of the art of that turbulent genius whose love for violent action, with or without reason, led him sometimes to the verge of absurdity, and whose fecundity of imagination and rage for production rarely left him time for thoughtfulness of conception or completeness of rendering. The text is of no value, and repeats much of the nonsense that has been written about this artist, and perhaps there has been more nonsense written about him than about any other painter that ever lived, not excepting Turner. He excited Ruskin's imagination, and the result of this excitement was the most extraordinary series of descriptions of pictures ever written, in which not only are meanings attributed to Tintoretto that he cannot have thought of, but the material objects represented are entirely misunderstood. In spite of the pictures themselves, and even of Ruskin's partial retraction, these descriptions die hard. They are still repeated in guide-books, and studied, in front of the works themselves, by puzzled tourists; and one of the most fantastic of them turns up here, it being gravely stated that, in "'The Baptism of Christ,' the clouds on which the heavenly spectators rest . . . form a fish, the well-known type of the Redeemer amongst the early Christians"; the fact be-

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ing, as Ruskin afterward admitted, that there are in the picture no "heavenly spectators" resting on clouds of the form of a fish or of any other form—only ordinary human spectators sitting on the river bank. Ruskin saw a dozen other things in the picture which are equally absent from it, as an impartial inspection of the reproduction given in this volume will show. The sketchiness of the work and the badness of the light in the Scuola di San Rocco are the only excuses for his vagaries—there is no excuse for those who repeat them now. Yet everybody seems to go a little crazy on coming in contact with Tintoretto, and a sane judgment of his powers and failings is difficult to attain. In looking over the plates in the present publication, one is equally astonished at the evidences of an almost colossal ability, and at the lack of balance and even of seriousness. Much of the work is sensational, marked by an unbridled desire for effectiveness at any cost, while very, very little of it at all represents the best of which its author was capable. Tintoretto's finest things are as fine as any one's, but there is no fault, except timidity, of which he is not occasionally guilty, and his worst things are sheer bombast.

—Technically, feeblemindedness includes the idiotic and those mentally or morally imbecile. It excludes the insane, those with a normal equipment who have gone astray, the literally deranged. The idiotic, those who never had a mind, are hopeless, because mind may only be developed, not created. They require constant care, which can best be extended in a properly organized institution. The perpetual presence of an idiot in a private family is a sacrifice of all the finer sensibilities to an unwise service of affectionate duty. Imbeciles, those having some mental endowment, are for other reasons still more properly cared for under an organized service. It gives them vastly better opportunity for the development of the single talent than when it is buried in the napkin of an incompetent, although it may be a loving, household. And these imbeciles range from the fatuous, who can never be trusted, to the partly equipped, who may ultimately become self-supporting. A third class are the moral imbeciles, those in whom the moral sense exists barely, or not at all. They are not simply bad. They range from moral idiocy to moral imbecility, and the notorious Jesse Pomeroy may be taken as a type of the savage variety. They may be simply brutish, or they may be charming in appearance, attractive in manner, and satanic in their capacity for devising deeds that to other minds are only evil. Many of these are, in the various social grades of the unconfined world, selected by the expert with difficulty and by the inexpert only after repeated experience with their obliquities. All of these should be under trained instructors, and appropriate schools are gradually being established for such unfortunates. Dr. Martin W. Barr, now at the head of the Pennsylvania Training School for Feeble-Minded Children, established, although not founded, by Dr. Joseph Parrish of blessed memory, has prepared a considerable volume, 'Mental Defectives' (Blakiston), from his experience there. It is copiously illustrated and contains much description of useful training methods and a good deal of detail about many of the pupils. Dr. Barr believes that epilepsy represents progressive deterioration, and is incurable in the radical sense; which may incite criticism. He strenuously urges asexualization as soon as competent judges pronounce a child imbecile. Having occasion to mention Helen Keller, although she is in no respect a mental defective, Dr. Barr errs in saying that she was a pupil of the Perkins Institution for the Blind, and he quite fails to acknowledge the genius and the consecrated patience of Miss Sullivan, who, unaided, rescued her by the tactile sense alone from her living tomb.

SEPARATION OF CHURCH AND STATE IN FRANCE.

La Séparation de l'Eglise et de l'État en 1794: Introduction à l'histoire religieuse de la Révolution française. Par Edmé Champion. Paris: Armand Colin. Pp. xiii., 279.

This is a little book, but a really remarkable one, which no one interested in the French Revolution can read, or even reread, without great advantage. Only recently have the animosities engendered by the Revolution so far subsided as to permit an effort on the part of historians to come at its fundamental results and to estimate fairly the motives and methods of those who carried it through its several stages. Attention is no longer fixed primarily upon the disorders of the period, but rather upon the permanent achievements. Sorel, Aulard, Morse Stephens, and Champion not only have at their disposal material which was inaccessible when Mortimer-Ternaux, Wallon, Sybel, or Taine wrote; they have, what is still more important, an attitude of mind which enables them to see something more in the acts of the National Assembly and of the Convention than *la fureur des combats et le goût des ruines.* The legitimate rehabilitation begun by Carlyle in the case of Danton and Desmoulins has been carried on until at last we are able clearly to discern, amid much superficial and exaggerated turmoil, a great series of momentous reforms accomplished by legislators who were, on the whole, upright and self-sacrificing. They made some mistakes, it is true, for they had had no experience to fit them for their difficult duties, and worked at a tremendous disadvantage; but it seems certain that no body of men ever accomplished such a vast reform in so brief a space of time, and, judged by the permanence of the changes, with such marvellous success, as did the members of the National Assembly during the years 1789-1791.

Among the reforms, none were more important than those connected with the national Church; yet these have been especially obscured by the notion that the Revolution was an essentially irreligious movement—an idea fostered from the very first by that large class who are always ready to mistake an objection to an expropriated tithe for a repudiation of Christianity. Then, the survival, even down to the present moment, of the old questions concerning *congrégations,* religious instruction, ecclesiastical subsidies, and ultramontanism has served to perpetuate a partisan spirit, whether clerical or anti-clerical, which is incapable of reaching sound historical conclusions. Yet these very issues give an especial interest to M. Champion's admirable description of the ecclesiastical policy of the first French Assembly. His spirit, his knowledge, and his graceful style immediately evoke the reader's confidence and admiration. His closing paragraph may serve as the key to his little work: "Envisagée par les petits côtés, cette histoire n'offre qu'une suite de débats et de conflits souvent impatients, parfois pitoyables. Vue de haut, bien comprise, elle apparaît comme une glorieuse ascension vers la lumière et la liberté."

Previous to 1789, the clergy in France were regarded as constituting the first order in the State, a distinction which they hardly enjoyed in any other European country aside from the Papal Dominions. They performed the important civil functions of recording births, marriages, and deaths, upon which much naturally depended. They owned vast tracts of land and untold personal property. Their religion was a monopoly sanctioned and defended by the State. Heretics could not be legally married, nor could their births and deaths be subject to official record. As late as 1781, even Condorcet could not venture to urge toleration. "We do not ask," he says, "that the Protestants should have their own worship and ministers, we only ask that they may have children." The Government guarded the Church, its doctrines, and institutions from attack. A royal declaration, issued only a generation before the opening of the Revolution, imposed the death penalty upon any who should write, print, or distribute any attack upon religion. The monarch appointed all the chief officers in the Church: archbishops, bishops, and abbots. The sovereign courts opposed the extension of ultramontane control, and extolled the Gallican liberties of the clergy.

The novelty and extent of the irreligion of the eighteenth century have generally been grossly exaggerated, as well as its effect upon the course of ecclesiastical reform. This is especially emphasized by M. Champion, whose conclusions are in harmony with the growing conviction among scholars that the influence of the *philosophes* has been much overrated. They disliked fanaticism, disorder, and oppression, and clearly perceived the numerous ecclesiastical abuses, but they were rarely actively irreligious, and would scarcely have comprehended the virulence of modern anti-clericalism. The suppression of the Jesuits in 1763 should not be attributed to them, since it was but the logical outcome of the suspicions and accusations which go back to the first appearance of the order in France two centuries earlier. Nor was it the fault of the *philosophes* that the King appointed a commission of archbishops, who, in 1768, suppressed more than a thousand religious communities, and even some entire orders, which appeared to have quite outlived their purpose.

It was not until 1787 that, as M. Champion thinks, the first blow was given to the supremacy of the Church, and by so devout a ruler as Louis XVI. From time immemorial the law of the land had held that the marriages of non-Catholics were but concubinage and their children bastards. This was now changed, and the priests were ordered to register all births, marriages, and deaths, regardless of creed. This by no means implied religious toleration. The Protestants must still scrupu-

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lously observe all Catholic festivals, and might not hold any public religious services. This new measure appears at first sight an obvious and simple act of humanity and justice, but it was by no means simple, and implicated the King in an attack upon the Catholic religion and upon the freedom of conscience of its ministers. For the Protestants might, by the terms of the edict, require the Catholic priests to register their marriages, and the parish priest to whom they applied was required, in drawing up the certificate, to declare that the parties were "united in a legitimate marriage." In short, he was compelled by the Government to declare valid a union which his Church repudiated as sinful and void since it was unsanctioned by the sacrament of matrimony. The Convention never hazarded a more tyrannical and sacrilegious innovation. In order to remedy to a slight extent an ancient abuse, the ministers of the God-fearing martyr King could think of nothing better than to introduce a new abuse almost as bad. It is probable that the public were scarcely startled by the situation, since it was but an illustration of the singular and hopeless confusion of religious and civil functions to which they had always been accustomed. It was the ungrateful task of the first National Assembly to begin the untangling of the French Church and the French Government which had so long and so completely interpenetrated one another.

The *cahiers* prepared in 1789 by the clergy, high and low, the noblesse, and the commoners in town and country give us the most complete and reliable expression that could be desired of the general attitude of the French people toward their national Church. While the clergy lament, as has been their wont from all time, that there are distressing indications of irreligion, there is no hint in any of the *cahiers* that any one dreamed of depriving the Church of any of its ancient dignity or exclusive privileges, or of questioning the duty of the State to foster it and protect it from all attacks. There was, in short, no religious question in 1789, only the question of well-known ecclesiastical abuses, especially the tithes, the niggardly stipends of the parish priests, the payments to Rome and the appointment of the prelates by the King.

When the Assembly met, the reform of these vices did not seem imminent, but the widespread disorder in the latter part of July, 1789, led to the abolition of the feudal dues on August 4-5, with the hope of quieting an impatient people. It was almost inevitable that the hated and oppressive tithe should be included with the innumerable feudal exactions which it somewhat resembled. Many of the *cahiers* of all classes had bitterly denounced this due, which is thus described by the clergy themselves, in one of their *cahiers:*

"Our deputy to the Estates General shall call attention to the fact that the tithes were originally designed to support the priests and meet the needs of the churches and the poor. Contrary to common justice and their proper purpose, the greater part of them are now held by chapters, communities, abbots, and other benefice holders who contribute only by a trifling stipend to the performance of the parish services."

The expenses for these services had to be defrayed by a second payment on the part of the people, although the tithe amounted to an eighth, sixth, or even a larger per cent. of the net revenue of the peasant. The clergy themselves surrendered the tithe, but with the expectation that it would be replaced by some other source of revenue from which the religious expenses of the parish might be paid. So the Assembly was led on from abolishing this universally unpopular due to considering the whole question of the property of the clergy, and an ecclesiastical committee of twenty was chosen to report on the matter. It was not, therefore, as commonly asserted, the embarrassment of the public treasury which led directly to the confiscation of the Church possessions.

Financial exigencies, however, hastened the reforms implied by the abolition of the tithes. To whom did the Church lands belong? Not to the clergy, surely, but to the Church. And what was the Church of France except the faithful of France, namely, the nation viewed from the standpoint of religion? This was the line of reasoning adopted to meet the arguments of those among the clergy who protested that their lands were not *biens nationaux* at the disposal of the nation, but were dedicated to God, and consequently sacred and inviolable. Had those who so violently maintained that the appropriation by the State of the lands of the clergy was the first act in an impious conspiracy due to the *philosophes*, but studied the *cahiers*, they would have discovered that zealous and even fanatical Catholics had given their deputies formal instructions to declare the possessions of the Church, especially those of the monasteries, at the disposition of the nation. The noblesse had been particularly insistent in this matter. Many of the *cahiers* of the nobles and of the Third Estate urged that the monastic orders should be absolutely suppressed, or at least greatly reduced in numbers, and their property applied to the public needs. In accordance with these instructions, the National Assembly declared illegal all irrevocable monastic vows, suppressed all communities where such vows were required, and forbade their reëstablishment. To one familiar with the terrible disrepute into which the monks had long before fallen, as even Montalembert freely concedes, there is nothing in the circumstances attending the abolition of the monasteries which suggests irreligion. Indeed, there is nothing in any of the measures hitherto mentioned which is not perfectly natural and explicable without assuming the slightest distrust among the Deputies in regard to the Catholic Church and its teachings. It is true that there were indications of a tolerance out of harmony with the traditions of the Church. A clause had been inserted (August 23, 1789) in the Declaration of the Rights of Man providing that "No one shall be disquieted on account of his opinions, including his religious views, provided their manifestation does not disturb the public order established by law." But the law could still prohibit, as it had done, the public services of an heretical sect. The Assembly went farther when (December 24, 1789) it revoked all laws excluding Protestants from office. Here was impiety indeed, from the standpoint of those who had strenuously opposed the omission by Louis XVI. of the clause in the coronation oath in which the King engaged to extirpate heresy. Yet there was no indication in this of an incipient revolt against the Church.

In order to realize the reforms demanded by the *cahiers*, and to carry out its previous resolutions, the Assembly sanctioned in July, 1790, the famous Civil Constitution of the Clergy. This is a remarkably clear and succinct document in four sections, each of which rectifies a long-standing abuse. (1) The bishoprics, which were regarded as too numerous and as varying too greatly in size and population, are reduced to eighty-three, and are to be conterminous with the newly constructed Departments. The parishes are to be readjusted later. (2) Bishops and parish priests are to be chosen only in one way, namely, by popular election. (3) The salaries of the bishops are equalized, and those of the parish priests greatly increased over what they had received from the tithe-holders, or *décimateurs*. (4) Strict rules are established requiring the churchmen to remain in residence and attend to their duties. Radical as all this has seemed to some, and conservative as it has seemed to other, critics, the Civil Constitution is almost fatally appropriate to the conditions in which it was drawn up. Its provisions were certainly not irreligious, or at least were not the result of irreligion. Even the Pope long hesitated before he condemned the document partially and in qualified terms. Posterity has passed a harsh sentence upon the Civil Constitution. Quinet and Michelet agree that the Assembly did not go far enough, and weakly compromised with an outworn system when they should have frankly and permanently severed Church and State. The absurdity of this contention must be clear from what has been said. It would, as M. Champion well says, have been as impossible at that time for the Assembly to effect a separation of Church and State as to light the Riding School, in which they met, with arc lights.

"They did not reject this separation, they did not think of it, and could not have thought of it. We shall see how the idea was suggested by succeeding events. To argue as if this idea had been familiar to the Revolutionary leaders is to distort, or rather suppress, the whole religious history of the period, for this history is nothing more than the record of events which gave birth to and gradually propagated the idea of separation."

The growing hostility toward the Assembly increased rapidly. The Civil Constitution of the Clergy was denounced as a wicked usurpation on the part of the Deputies. Those priests—and they were many—who accepted the new order were discredited as "*intrus*," incapable of performing the sacred duties which they had rashly assumed. The oath of fidelity which the Assembly required of the clergy was a not unnatural measure, designed to put an end to the agitations against the new appointees; and the Assembly had no reason to anticipate that so many would refuse to take a seemingly innocent pledge. Many of the clergy, high and low, did take it, but it served as an excuse, as is well known, for a new attack on the Assembly, and later gave rise to much persecution and bloodshed. The Civil Constitution was a failure, and yet Grégoire could truly say, when Napoleon's Concordat was accepted by the Pope: "All the motives for submission, all the proofs that you urge in favor, of the Concordat, are precisely those made use of to prove that the Civil Constitution should be accepted. You have set Europe on fire

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and stirred up civil and foreign war, caused massacres and persecutions, in order to do ten years later what we did ten years earlier."

The counter-revolutionary party now began to brand as irreligious pretty much all that the Assembly had done. Mirabeau pointed out, what not uncommonly happens, that the extreme conservatives among the clergy were the strongest allies of such radical enemies of religion as then existed. "The only difference between the advocates of irreligion and the members of the ecclesiastical aristocracy is, that the former hope for the ruin of religion in order that liberty may the more surely triumph, while the latter promotes the destruction of the faith with the expectation of involving in its downfall both liberty and the Constitution." In May, 1791, the Assembly first granted liberty of worship. This measure was not, however, primarily due to an abstract love of religious freedom, but to the necessity of shielding those who preferred to attend the services of the recalcitrant priests. Thereafter, every one should not only be at liberty to think as he pleased, but to worship as he wished.

The first step toward a separation of the religious from the civil powers with which they had so long been confused, was taken May 10, 1791, when Bailly requested, in view of the conditions in Paris, that all declarations of births, marriages, and deaths "should be received by civil officers in a form compatible with every species of religious opinion." In spite of the weighty reasons urged for its speedy passage, so conservative and cautious were the representatives of the French people that the measure was not passed for many months (September 20, 1792). "The Revolution," Champion remarks, "more promptly and easily abolished feudalism, dispossessed the Church of its enormous wealth, declared war against Europe, and overthrew the throne, than passed a law in regard to the registration of births, marriages, and deaths."

On November 13, 1792, Cambon, as representative of the committee on finance, asked the fundamental question whether the priests should not be supported by the voluntary contributions of the faithful, and the Government subsidy be withdrawn. The Jacobins denounced the suggestion in unmeasured terms. They were convinced that the people at large were sincerely attached to their religion, and that the withdrawal of the Government subsidy would mean civil war. The counter-revolutionary party, however, rapidly completed the discredit, among the leaders of the Convention, of both priests and religion. With the exception of a few Deputies, like Grégoire, who remained Catholics, the revolutionists gradually accustomed themselves to regard religion as the chief obstacle in their way and as the chief resource of the counter-revolutionists. But while some of them would have destroyed by any means possible this potent weapon which was constantly turned against them, others refused to precipitate a persecution which would outrage their own principles and the sentiments of the mass of the nation.

After a very brief interference on the part of the Paris Commune with the Catholic worship, mass was again celebrated in many of the churches. Yet the attempted dechristianization, ineffectual as it was, served to spread the idea that the Government might perhaps withdraw the salaries which, according to the Civil Constitution, it engaged to pay to the priests and bishops. On September 18, 1794, Cambon's motion was passed by the Convention, and France ceased to support the Church. This decree had none of the traits commonly attributed to revolutionary measures—"nothing premature, startling, or brutal. It did not anticipate, but only followed, events themselves. It was in no way the result of long-preconceived ideas, nor dictated by fanaticism. It came when the Catholic reaction was well under way." To Joseph de Maistre, however, this final act of the Convention in regard to the Church was full and complete proof of the Satanic origin of the Revolution. The world had beheld monarchies crumble before, but never before had it heard "ce mot isolé dans l'histoire: La nation ne salarie aucun culte."

KROPOTKIN'S RUSSIAN LITERATURE.

Russian Literature. By P. Kropotkin. McClure, Phillips & Co. 1905.

We have here the work of a Russian exile, eminent in his early life as a man of science, and in his later years as an exponent of philosophic anarchism. Prince Kropotkin, though a man of artistic tastes, whose 'Memoirs of a Revolutionist' has shown his command of literary style even in English, to him a foreign language, has never been a professional student of literary history, or even primarily interested in literary criticism. The merits and defects of his book are such as we might expect from the temperament and training of the author.

A Russian, however, is comparatively little hampered by this lack of special preparation for writing literary history. In the first place, Russian literature is practically a creation of the nineteenth century; its real founder, Púshkin, was born in 1799. Russian writers before his time, though their names are numerous, and though Pýpin, in his great 'History of Russian Literature,' devotes more than sixteen hundred pages to their consideration, are of about as much contemporary importance as American writers before Bryant, or English writers before Chaucer. In the second place, the sociological point of view, which is just what most interests Prince Kropotkin, and from which he is best qualified to speak, is of peculiar and distressing importance in the history of modern Russian literature. In our author's own words:

"Literary criticism has in Russia certain special aspects. It is not limited to a criticism of works of art from the purely literary or æsthetic point of view. Whether a Rúdin [in Turgéneff's novel of that name], or a Katerína [in Ostróvski's drama, "The Storm"], are types of real, living beings, and whether the novel or the drama is well built, well developed, and well written—these are, of course, the first questions considered. But they are soon answered; and there are infinitely more important questions which are raised in the thoughtful mind by every work of really good art: the questions concerning the position of a Rúdin or a Katerína in society; the part, bad or good, which they play in it; the ideas which inspire them, and the value of these ideas; and then—the actions of the heroes, and the causes of these actions, both individual and social. In a good work of art the actions of the heroes are evidently what they would have been under similar conditions in reality; otherwise it would *not* be good art. They can be discussed as facts of life" (p. 286).

And again:

"Every class of the toiling masses which in other literatures would have appeared in novels as the background for events going on amidst educated people (as in Hardy's 'Woodlanders'), has had in the Russian novel its own painter. All great questions concerning popular life which are debated in political and social books and reviews, have been treated in the novel as well" (pp. 221-222).

A list of the chapter headings, with page numbers added, will give the best idea of the proportions of Prince Kropotkin's Russian Literature: I., Introduction (1-38); II., Púshkin, Lérmontoff (39-66); III., Gógol (67-87); IV., Turgéneff, Tolstóy (88-150); V., Gontcharóff, Dostoyévsky, Nekrásoff (151-190); VI., the Drama (191-220); VII., Folk-Novelists (221-262); VIII., Political Literature, Satire, Art-Criticism, Contemporary Novelists (263-318).

Some minor shortcomings of the book need be mentioned only in passing. Such is the startling assertion that the *bylíny* "correspond to the Icelandic *sagas*" (p. 8). The mistake, of course, is in regard to the sagas, not the *bylíny*, which the author correctly describes as ballads. In general, the half-dozen pages on Russian folklore are far from satisfying. Again, it can be only by inadvertence that Kropotkin gives no account of so important a writer as Gárshin, whom he himself mentions with admiration while speaking of Tolstoy (p. 124). We have looked in vain for a statement of the date of birth of Púshkin, Lérmontov, Turgéneff, Gontcharóff, or Dostoyévsky. A couple of paragraphs on the contrasting home environment of Turgéneff and Dostoyévsky would have been useful in explaining the nature of their literary work. Errors of the press are frequent. On page 108 a sentence is made unintelligible by some serious mistake of the printer.

As a Russian radical, Prince Kropotkin makes his book centre about two great movements in Russian society—that for the liberation of the serfs, which culminated in 1861, and the movement "towards the people" (p. 107) which occupied the minds of the younger generation, among whom our author was not the least prominent, in the seventies. Thus his allusions, and even his general point of view, are often far from clear to persons unfamiliar with Russian social history. We say this in no spirit of depreciation of the book, which, better than any other known to us, enables the English reader to understand the historic position of Russian literature and its value for the Russian people. But a separate chapter on social conditions in Russia, and on the chief schools of Russian thought, gathering up into itself all the illuminating remarks and suggestions which are scattered broadcast through the book, would have been of immense service.

An illustration will show the dangers of Russian sociological criticism of literature. 'Anna Karénina,' we are told, "produced in Russia a decidedly unfavorable impression, which brought to Tolstóy congratulations from the reactionary camp and a very cool reception from the advanced portion of society" (p. 126). Now an American will search 'Anna Karénina' in vain for any defence of autocracy or of Eastern orthodoxy. But it appears that "advanced" Russians, in their assaults on oppression of all sorts,

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did not forget the tyranny of the marriage laws. Freedom of separation, in consequence of the replacement of an old affection by a stronger one of later growth, became one of their leading tenets. Hence Tolstoy (who, by the way, as a thoroughgoing individualist, had never joined the ranks of the "advanced" party or of any other) with his 'Anna Karénina,' which bears the menacing Biblical epigraph: "Vengeance is mine; I will repay," was denounced as a renegade. By a stern insistence on the moral law, quite comparable to Hawthorne's, Tolstoy had betrayed the cause of civil and religious freedom! Tolstoy is later restored to Kropotkin's good graces. By his interpretation of the Gospel teaching, he developed a doctrine of the simple life—simple to a degree unthought of by Wagner—that has much in common with the movement "towards the people" in which Kropotkin took part. Hence of Tolstoy's later works our author gives a sympathetic criticism that should bring them many new readers.

Making allowances for his peculiar bias, Kropotkin's analysis of Tolstoy's genius seems to us the most adequate of any we have read. Thus he makes clear (p. 115) the almost morbid love of self-analysis, combined with absolute sincerity, which lies at the bottom of the novelist's work from the very start. And in the following passage he lays his finger on the greatest artistic excellence of Tolstoy's writings, the capacity for all-embracing, impartial, objective observation, which runs parallel with an immense moral earnestness, but is never colored, except in some of his latest works, by the author's social and philosophic theories:

"Tolstóy's artistic power carries him beyond and above his theories. . . . His appreciation of this or that action, of this or that of his heroes, may be wrong; his own 'philosophy' may be open to objection; but the force of his descriptive talent and his literary honesty are always so great that he will often make the feelings and actions of his heroes speak against their creator, and prove something very different from what he intended to prove. This is probably why Turgéneff, and apparently other literary friends, too, told him: 'Don't put your "philosophy into your art." Trust to your artistic feeling, and you will create great things.' In fact, notwithstanding Tolstóy's distrust of science, I must say that I always feel, in reading his works, that he is possessed of the most *scientific* insight I know of among artists. He may be wrong in his conclusions, but never is he wrong in his statement of data. True science and true art are not hostile to each other, but always work in harmony" (p. 117).

Of Turgéneff, also, Kropotkin gives an excellent æsthetic appreciation. And while, like other critics, he lays stress on the simple beauty of this writer's style and the perfection of his narrative art, he makes especially clear the value of his novels, as representing successive periods of thought and successive types of character in Russian society. Thus our critic should be of real service to American readers who, judging Turgéneff's world by their own Anglo-Saxon ethics, become disgusted with his weak and flabby heroes.

For the reactionist and religious zealot, Dostoyévski, Kropotkin has a hearty dislike, and hence, it seems to us, decidedly underrates his literary genius. It is true that in his masterpiece, 'Crime and Punishment,' Dostoyévski attacks materialistic philosophy absurdly enough, making it lead his poor, demented hero to a crime that he must afterwards expiate by the severest mental torture, which ends only with a return to the trusting faith of his childhood. But the social propaganda of this novel is really a matter of minor importance, which would, indeed, be overlooked by most English readers; Raskólnikoff commits murder rather because of his own morbid temperament than in consequence of philosophic heresies. The narrative of his later agony is told with a power unsurpassed in fiction. Kropotkin, with his healthy common sense, performs a service by emphasizing the faults of Dostoyévski's work, and showing the absurdity of calling him the most representative of Russian authors, but he goes much too far in placing him below the commonplace and bourgeois Gontcharóff.

Sympathy for the toiling masses, and admiration for the men who give utterance to their hopes and their sorrows, lead Prince Kropotkin to devote much space to the "folk-novelists," Ryeshétnikoff, Levítoff, Uspénski, and others — writers who are scarcely known to the Western public even by name, and for whom even our author can claim no high rank as literary artists. They did their work in quickening the sympathies of educated Russians for their less fortunate fellow-countrymen, in preparing for the time when Russia shall be truly a nation. So even Gorky seems to attract Kropotkin less by his literary talent than by his passionate humanitarian aspirations.

Finally, we must note the buoyant, hopeful spirit which pervades this book, and which contrasts so strongly with the bitter, pessimistic tone of the novelists who have made Russian life familiar to Western readers.

James Watt. By Andrew Carnegie. Doubleday, Page & Co. 1905. 8vo, pp. 241.

Its lively, not to say jerky, style would hardly be a sufficient inducement to read this book. It contains, beyond a scrap or two, no new information about Watt. A particular interest, however, must attach to Mr. Carnegie's commentary on Watt's life, as one sees as soon as one recalls what that life was. Not the testimony of eulogists, but systematic critical comparison, warrants us in placing Watt among the world's great intellects, narrow though the field was to which he confined himself. Even when he was a child, his genius produced its impression, and was recognized by a few perspicacious men for what it was. At the grammar school he was backward in his recitations. He was not good at answering such questions as boys are expected to answer. Yet he must have been making good use of his time, since the early records of his thinking astonish us by bearing the marks of a trained mind—his stores of knowledge seem so well ordered, he strikes the nail so squarely on the head with unfaltering promptness, he is so sure to carry his most attentive scrutiny to the points where logical leakiness was most to be apprehended. The specifications of his patent, drawn up by this almost unschooled young man at an early stage of the invention, continued during near a generation to furnish lawyers with new surprises at their completeness.

When, at twenty years of age, he went to set up his little shop in Glasgow, explicit testimony and unmistakable actions show us that the extraordinary minds then clustered in the University began from their first interviews with the young instrument-maker to entertain a very thorough respect for his acquirements and intellect. John Robison, the well-known astronomer and physicist (afterwards called to a professorship in Russia), happening, when himself not quite twenty (Watt being then twenty-two), to drop into the shop, confesses, "I had the vanity to think myself a pretty good proficient in my favorite study, and was rather mortified at finding Mr. Watt so much my superior."

When, at the age of twenty-three, he took up his great problem, the judiciously contrived pumping-engine of Newcomen (which Mr. Carnegie does not understand, and misdescribes; but then Newcomen was born in the south of England) was beginning to be inadequate for the deepening mines of Cornwall, although its general principle is that of a modern pumping-engine, and though it had unquestionably been better adapted to pumping out coal mines than any more complicated contrivance, especially if requiring a considerable pressure of steam, would have been. It had a boiler and a separate piston-cylinder. Steam, being admitted to the vertical cylinder below the piston, raised this, and was first cut off and then chilled in the cylinder; whereupon atmospheric pressure, aided by the weight of the piston, restored the latter to its first position. The power was transmitted to the pump by means of a beam oscillating about its centre. Watt began by making an experimental study, sufficiently thorough and accurate for all the practical purposes of his generation, of the thermal phenomena of the boiling of water. He discovered for himself the heat of vaporization, though he at once found that Black, who was professor in Glasgow, but who printed hardly anything, had taught the whole doctrine of "latent heat" for two years. He also discovered that the same amount of heat was required to convert water from a fixed temperature into steam, no matter under what pressure it was boiled, as nearly as he was able to measure this heat. Being thus sufficiently equipped with theoretical data, he proceeded to the work of invention; and within a few months after his rediscovery of the heat of vaporization he had hit upon the idea of his essential improvement of the steam-engine, that of the condenser. That is, instead of chilling the steam in the cylinder, which chilled the metal of the cylinder and thus the new steam sent into it, he opened a passage into an exhausted cold chamber where a jet of water cooled the steam. He did not stop here, however, but perfected the engine in its principal features and in its minutest accessories considerably beyond what could advantageously be put into practice in his day.

Although these inventions were not all made before he began actual work, they were mostly made within four years. For thirty-five years Watt's life was a struggle to get the engines made and running. There was no machinery to make them with, nor any good tools. There were no even barely tolerable journeymen machinists. There were no men fit to be trusted to run the engines; and the best there were were liable

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at any time to smash things in their drunkenness. For twenty-five of these years, Watt was the second partner in what was for those times a vast concern—the greatest mechanical establishment in the world. He was not naturally a man of business. He detested it. Financial affairs terrified him; and he always dwelt too much on adverse contingencies. He had the Celtic passion, pride, imagination, glow, social sympathies; and it needed another Celt to interpret him to us. The publishers well understood what was wanted in asking Mr. Carnegie to undertake this biography. It is very satisfactory to find that his judgment of the conduct of the firm is distinctly commendatory. Many sagacious observations of general application to the direction of large works are scattered through the volume, which its author evidently endeavors to render practically useful; so that it becomes not only a study of Watt, but an elucidation of Carnegie. In this connection, one will remark how full and clear an idea of the entire contents of the book he carries away from the reading of it. We note that here is one business man more added to the list of admirers of Samuel Smiles.

Happily, no literary person has been permitted to tamper with the text, as several passages convincingly prove. The preface names two highly competent engineers as having revised the technical passages, but here and there a sentence may be found to which they can hardly have lent their deliberate approval. Thus, on page 74, we read that the Newcomen engine "was an atmospheric engine, and in no sense a steam engine." In no sense? On page 49, and in a paragraph devoted to explaining what is meant by the phrase "latent heat," we read: "Heat . . . lies also in water. . . . The heat lies latent and dead until we raise the temperature of the water to 212 degrees, and it is turned into vapor. Then the powerful force is instantly imbued with life." But, in fact, the living force is not derived from the water, but from the coal; and more heat is "latent" in the steam than in the water.

Mr. Carnegie is quite mistaken, too, in attributing the first discovery of the composition of water to Watt. It having been already known that water was produced when hydrogen was burnt, Cavendish in 1781 ascertained that pure water was the sole product, and that it equalled in weight the sum of the oxygen and hydrogen consumed. He told Priestley of this, who, with a rather amusing notion of his own competence as compared with that of Cavendish, undertook to repeat the experiment with greater precision. In 1783 Priestley communicated the result to Watt, but stating it in terms of the phlogiston theory to which he was wedded. All that Watt did was to set Priestley's logic right by stating the matter as everybody now states it, and as Cavendish had originally conceived it. Mr. Carnegie can find the whole story, as all critics now concede that it should be told, in Thorpe's 'Essays in Historical Chemistry' (Macmillan, 1902).

On page 15 it is said that, "at fifteen, Watt had read twice carefully 'The Elements of Philosophy' (Gravesend)." This was not, however, Gravesande's great 'Introductio ad Philosophiam,' of 1736, which may be said to have given birth to the Scotch philosophy of common sense, but was only (doubtless in translation) his 'Physices Elementa Mathematica, Experimentis Confirmata, sive Introductio ad Philosophiam Newtonianam,' of 1720.

The reader would have been placed in a better situation to appreciate Watt's intellect if his lesser inventions could have been more fully explained, such as the indicator diagram, and especially that approximate parallel motion which he himself considered his *chef-d'œuvre* of ingenuity, for which see Kempe's 'How to Draw a Straight Line' (Macmillan, 1877).

Although Watt's statement that the total heat of saturated steam is the same at all pressures is so far from being true that no less than three-tenths of the sensible heat of the water must be subtracted from the total heat in order to get a substantially constant remainder, yet it does not follow that Watt's observations were in error. He could not do otherwise than assume that the heat imparted to the water, up to its boiling point, was measured by its temperature, which he naturally would ascertain by a mercurial thermometer, doubtless reading it only to the nearest Fahrenheit degree. If, then, he determined the heat of vaporization by passing the steam into water not very much cooler, it might very well happen that, although every figure he recorded was correct, these figures should have indicated an exact constancy of the total heat at all pressures.

Our readers will be interested in knowing that Watt not only read French and Italian, but, at a time when any knowledge of German was rare, took pleasure in discussing German poetry, and that he seems also to have had some acquaintance with Kant.

American Bibliography. By Charles Evans. Vols. 1, 2. Privately Printed for the Author. Chicago. 1903-1904.

For some twenty years, Mr. Charles Evans of Chicago, at one time librarian of the Chicago Historical Society, has been engaged in an undertaking of great magnitude, namely, to make a record of "all books, pamphlets, and periodical publications printed in the United States from the genesis of printing in 1639 down to and including the year 1820." The manuscript is now completed, and the first two volumes have been issued. The first volume, covering the years 1639 to 1729 inclusive, was published in 1903. It contained 3,244 titles, 968 of which fall in the seventeenth century. The second volume, with the imprint of 1904, has just been issued; it carries the record down through the year 1750, and the titles to number 6,623. The third volume is promised for the fall of this year, and the remaining five or six at yearly intervals.

The work is in many ways unique. Its typographical appearance is striking, the body of the titles being printed in capitals and small capitals, with lower-case letters for imprints and notes only. But the most important feature of this bibliography is the chronological arrangement of the titles. By choosing a chronological rather than an alphabetical or systematic arrangement, Mr. Evans has performed a real service, directly to students of American literature and civilization, and indirectly by the example he has set for future compilers of national bibliographies. Each volume has an alphabetical index of authors (and of titles of anonymous books), a classed index of subjects, and a list of printers (the last-mentioned, however, with no clew to the books printed by them). The titles have been copied "with scrupulous care from the works themselves, or from comparison of existing authorities." Unfortunately, Mr. Evans does not tell what authorities he has used, nor does he indicate the titles which have not been copied from the books themselves. A bibliography like the present work, which is intended to be final, should, in all cases where the record has not been made from personal inspection, state the fact, and also give explicit reference to the source or sources of information. The neglect of this *first principle* in bibliography, and the absence of all critical apparatus, must be regarded as a serious defect.

"The use of line-titles," Mr. Evans remarks, "so dear to the heart of the young bibliographer, has been purposely avoided from what is believed to be a well-considered belief that they should have no place in modern bibliography. Their use belongs, and rightly, to the incunabula of printing, or to books without title-pages, and to these two classes their use should be restricted."

We are inclined to differ. The object of line-titles is to indicate, as far as possible, the typographical appearance of the title-pages, particularly in the case of older books with longwinded titles like most of those catalogued in the present volumes; they are also of value where punctuation has not been used, in obviating the necessity of adding it. The liability "to create editions which do not exist" is not greater if line-titles are used than otherwise, while in certain cases their employment will enable the student to discriminate between issues which cannot be distinguished in any other way. However, while this matter is not quite as unimportant as Mr. Evans would have us believe, we are willing to admit that it is a minor detail.

Mr. Evans's 'American Bibliography' is certainly one of the most important contributions to bibliographical literature of recent date, and, when completed, will rank among the most useful tools of librarians, bibliographers, and students of literature.

The Fair Land Tyrol. By W. D. McCrackan. Boston: L. C. Page & Co. 1905.

Untrodden Peaks and Unfrequented Valleys: A Midsummer Ramble in the Dolomites. By Amelia B. Edwards. Third edition. London: George Routledge & Sons; New York: Dutton.

Books in English upon the Tyrol are still so few that any addition to the number is in itself welcome. Considering the billow of Americans which dashes against the Alps of Switzerland and flows down the passes into Italy, it is amazing how few penetrate the Tyrol, and how much fewer are those who really come to know it. Yet railway carriages from Paris to Vienna without a change thread the whole length of the land from Bregenz to Zell; and the Brenner Road carries thousands of tourists through the beautiful little city of Innsbruck, without stopping. For noble, high Alpine scenery, for magnificent mountain roads, for superb cliff and chasm, for sweeping forests, and for beautiful upland valleys, the Tyrol equals, and in some respects surpasses, most parts of Switzerland.

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Moreover, Switzerland is, after all, a pleasure city, the haunt of the unemployed, while the Tyrol is a country which exists for itself; and its hale and friendly people (many of whom are also good innkeepers) can still live, even though the Englishman does not come.

Mr. McCrackan has chosen to write a book different in scope and treatment from any other in English; while it resembles his previous books on 'Romance and Teutonic Switzerland,' he has struck out rather a different tone in his combination of the personal element with the topographical. Readable for itself, and giving an excellent notion of the country, the book is also usable side by side with a guide-book, as an intelligent and interesting description of the principal places in the country. For example, the four chapters on Innsbruck might well be in the hands of any traveller who really wished to enjoy the remarkable sights of that place; and the same may be said of the four chapters on Meran and its surroundings. The author has a special eye for castles, although it may be questioned whether "it may be generally assumed that every castle in Europe was once a Roman castellum"; and his account of Castle Karneid and Castle Runkelstein will add to the visitor's pleasure. The remote valleys do not so much excite his interest, although the chapter on "Life on the Alm" has in it the breeziness of the high mountain pastures. One of the most interesting chapters in the book is that on "Dante in the Trentino," and no reader of Dante who has ever passed through the desert and savage gorge of the Val Sarca can fail to favor the hypothesis that this is the region which suggested the horrid rocks of the Inferno. Few English writers on the Tyrol have brought out so distinctly the charm of the historic characters as Mr. McCrackan has done in the chapters on Philippena Welser, on Andreas Hofer, on Stainer, the maker of violins, on Walther von der Vogelweide, and on Fallmerayer, the fragmentist.

To Mr. McCrackan, however, the Tyrol is a land of cities and valleys and passes. Outside of the interesting account of the Ortler, by far the most picturesque mountain in the Tyrol, there is almost nothing to suggest that the country is grouped against a spine of magnificent snow mountains, extending from Switzerland eastward to Carinthia. Since the author has furnished no map except the barest outline on the fly leaves, the reader would hardly realize from the book that the Tyrol houses beetling cliffs, slippery ice slopes, and profound gorges, equal in effect and almost in height to the giants of Switzerland. He passes all around the superb Oetzthal group, west, north, east, and south, with hardly a mention of it, with its sharp-cut valley-troughs and its mighty glaciers. Gross Glockner and Gross Venediger are also to him a sealed book; it is true that these regions are visited almost exclusively by German tourists and often by too many of them, that the country is sprinkled with refuges and so-called "huts," and that most American climbers make the acquaintance of Monte Rosa before they so much as hear of the Ortler or Gross Glockner; but there is no complete Tyrol that does not include the great snow mountains.

In the five chapters on the Dolomites, which conclude the book, more attention is paid to the high mountains, and, indeed, that country is inseparable from its peaks. To the right-minded Dolomitist, whose memory goes back to the days of the glory of the Aquila Nera at Cortina, no treatment is ever adequate: no book is long enough, or full enough; no pictures are clear and sharp enough; and nobody explores enough, or has a sufficient command of adjectives, to describe what he sees. Upon the Dolomites, Mr. McCrackan's book is pleasant and helpful, and may well lead up to Robertson's more elaborate and detailed treatment; but now, as twenty-five years ago, the indispensable work is Miss Edward's 'Untrodden Peaks,' of which a third edition is before the public. It appears to be from the same plates as the second, and is simply a concession to the need of a copy of Miss Edwards felt by all that fortunate part of mankind which knows the Dolomites. Nobody since she first wrote has ever caught that aroma of the new-mown hay, that stirring breeze down the valley, that soughing of the pine branches, that brawling of the river Pieve, which makes the 'Untrodden Peaks' a classic. Few, even of the most enthusiastic Dolomitists, penetrate as she did to Forno di Zoldo; and far too few occupy the vast caverns of rooms in the Hotel Miniere at Agordo. Of course, the Italian side of the mountains is out of the boundaries of McCrackan's book, and escapes him altogether, but he does know, and Miss Edwards does not, the entrancing gorge of the Cismone, leading up to Primiero. If there be a valley more beautiful than another in the Dolomites, it is this—the road crossing the narrow gorge on timber bridges, skirting the mountain, far above the river channel, where the log drive is jammed in the falls; and beyond the town, the finest of all Dolomite road passes, the Rolle, overhung by Cimon della Pala, and winding down through the thick forest to Paneveggio.

In one respect, however, Miss Edwards's book must yield the palm to its younger rival: the old woodcuts are retained, and, though the blocks are still in good order, it is impossible for the line to reproduce the effect of the mountains. Woodcuts, however interesting and suggestive, are inferior in definiteness and in effect of distance and of mass to the excellent reproductions of photographs which well set forth 'The Fair Land Tyrol,' and some of which appear to have been taken from the writer's own camera. What is there on the face of the earth more fascinatingly beautiful than the Monte Cristallo and its reflected doublet in the waters of the Dürrensee?

Gubbio, Past and Present. By Laura McCracken. Illustrated by Katherine McCracken. London: David Nutt. 1905. Pp. xvi. + 308.

In his 'A Lenten Journey in Umbria,' Thomas Adolphus Trollope gives to Gubbio just four times the space which he gives to Perugia; and not without excuse, for, with the exception of Assisi, there is probably no Umbrian town which better repays a visit. And it is to "this strangely interesting, romantic, mediæval city, stranded and derelict on the slopes of Monte Ingino, far from the shores of civilization and all active movement," that Miss McCracken has devoted the work before us. In her pages history, art, and legend are skilfully blended, each in its just proportion. The book is one which could have been written only by a real lover of Italy, and may be confidently recommended to the English-speaking tourist. Not only will it enable him to do his sightseeing intelligently, but it is well worth reading in his own study, even if he has no immediate prospect of visiting the town. Indeed, the purely guide-book part of the volume forms a very small proportion of the whole—only three chapters out of fourteen.

As befits a work which is dedicated to the Bishop of Gubbio, and which has been found worthy of a preface from the pen of M. Paul Sabatier, the best chapter is probably that which deals with the old, delightful story of St. Francis and the wolf, "le grand vilain loup," whose skull, we are told, was dug up, only the other day, on the very spot which tradition has pointed out as the place where "Brother Wolf" was burned after he had died of old age, greatly mourned by all the people. Another excellent chapter treats of the celebrated Eugubine Tables; while, in a third, the wild bacchanalian orgies which are known as the "Festa de' Ceri" are fully described. Here, however, the narrative, though exact and conscientious enough, somehow fails to thrill; for the authoress dwells more lovingly on the spotless life of the good bishop and saint, in whose honor the festival is held, than on the swaying, staggering race of the wine-maddened *ceraioli* as they bear their tremendous burdens up the mountain-side to his church upon the summit.

It is, however, in her sketch of the history of the city that we care for Miss McCracken least. Here her usual accuracy occasionally forsakes her. The mention of "the French (!) King Charlemagne" gives us something of a shock; and, when we are told, further on, that the Emperor Henry VI. "contested the kingdoms of Naples and Sicily with Manfred, the bastard of Ruggiero," we feel that the only charitable hypothesis is that the correction of proofs was left entirely to the proofreader.

On pages 27-28 a series of more or less mythical wars and alliances are recorded as indisputable facts, although it is well known that the original authority for some, at least, of the events thus described was none other than that Cyprian Manente who invented for his native Orvieto a long list of perfectly impossible consuls, and whose whole history is the product of an unbridled imagination. Again, on page 43, we are informed that, in 1180, the Perugians "made themselves masters of Città di Castello," and, on page 44, that, about the year 1182 (*sic*), Gubbio "entered into a sort of forced alliance" with Perugia. From this statement the reader would hardly suppose that the stipulations contained in the two conventions were identical. Yet we have documentary evidence that such was the case.

Minor inadvertences of this sort are, however, of very little importance. Certainly they do not militate against the general usefulness of the book, and, therefore, we would end, as we have begun, with the clear sound of praise, most heartily commending 'Gubbio, Past and Present,' to the particular notice of all students of mediæval Italy.

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English Table Glass. By Percy Bate. (Newnes Library of Applied Arts.) London: George Newnes; New York: Charles Scribner's Sons. Pp. xiii., 130.

We have noticed already two volumes of this series, namely, the 'Dutch Pottery' and the 'English Furniture,' and we found it right to say that the selection was good and the treatment sagacious. The books appeared to be the work of writers thoroughly familiar with their subject. Now comes the present volume and proves to be full of the knowledge and the insight of the enthusiastic collector. It is dedicated to Mary Bate in the following triolet,

> You planted the seed,
> So the blossom's your own:
> Be it flower, be it weed,
> You planted the seed;
> If it please you to read,
> You will see how it's grown—
> You planted the seed,
> So the blossom's your own!

—and the early pages tell of the author's own proceedings as a collector and his growth as a connoisseur. He names a gentleman whom he styles "the Doyen of Glass Collectors" (p. 13), and another friend upon whom he has drawn freely (p. 15); and he adds that the two collections, his own, and Mrs. Rees Price's, "taken together, comprise a very adequate representation of the English glass of the eighteenth century."

There are 254 separate glasses illustrated, all arranged upon the black backgrounds of sixty-seven half-tone plates; and the process lends itself well to such reproduction. The glasses figured have a singular look of being real—transparent as well as solid, brittle as well as heavy and hard. The engraved figures upon them show up well, and the mottoes are legible until they pass out of sight with the rounded surface. The reader who will examine these plates in succession, trying to note the characteristic of English glass from 1586 (the earliest date given) to the end, will not find one single specimen of the graceful and somewhat fantastic ware which we study as "Venice glass," nor of the more restrained design which we associate with French glass of the sixteenth century, nor yet of the vagaries of Bohemian glass and its imitations. Great refinement of form, in bowl or in stem and foot, has not been attained in any of the specimens; nor is the obscured and bubbled glass retained, which, by its partial opacity, shows off form so well. Everything here is thick and solid, as transparent as it could be made; all is of clear plain glass, meant to be adorned by etching or by such engraving as is done with the wheel. The forms, moreover, are simple, and are limited to the convex bowl on a baluster stem, and the concave bowl rising from a plain, nearly cylindrical stem; and such obvious modifications of these two types as will occur to any one who remembers the wine-glasses of his own time. There are just a few exceptional forms, of which more below; but the essential point is that there is no love of the hot glass to be seen, no disposition to play with it, and to make charming bits of decoration out of it, regardless of utility. That especially vitreous artistic tradition is not recognizable in the English ware as exemplified by the Rees Price and Bate collections taken together.

As to the exceptional pieces, No. 136 is a two-handled cup with more sign of that enjoyment in the mere working of the glass than is found elsewhere. If the reader wishes to know what a rummer is, he will find two examples on the same plate; they are simply broad and deep wine-glasses fit to hold a half-pint drink, and intended, no doubt, for hot rum and water. This is worth noting because the dictionaries find it very hard to fix exactly the significance of such old terms of technical use, and assuredly do not give any such definition as is implied here. No. 145 is a yard-of-ale glass; and this term is explained in the dictionaries correctly, although Mr. Bate remarks that he, personally, never found it difficult to empty one of them without the catastrophe which the student is told to expect. The three pieces on Plate XLI. are candlesticks. Plate XLII. gives a very early decanter, and with it two fillers for punch. These last are continuous tubes with one end opened out into a bowl as big as a punch glass; you plunge this bowl into the liquor, close the open end of the tube with your thumb, and afterward release what you have brought away when it is over the glass which is waiting. The name "porringer" is given to a covered glass jar (No. 183) with two handles, and capacious enough to hold nearly half a gallon.

There are many historical curiosities among these pieces, and of course Jacobitism in abundance. As we began with a triolet, we will close with a purely English bit of verse, one stanza of a "God Save the King" especially adapted to the dethroned Stuarts and the heir-apparent, "the Old Pretender."

> God bless the Prince of Wales,
> The true-born Prince of Wales,
> Sent us by thee.
> Grant us one favour more,
> The King for to Restore,
> As thou hast done before,
> The Familie.

A Handbook of the Cornish Language, Chiefly in its Latest Stages. With Some Account of its History and Literature. By Henry Jenner. London: Nutt. 1904.

The present wave of Celtic enthusiasm has reached Cornwall, and if there has not been a revival of the Cornish language, there has been at least a vigorous discussion of the question whether it is dead. The first "Pan-Celtic Congress," held at Dublin in 1901, refused to recognize Cornwall as a Celtic nation on the ground that it had no language. But last summer, at the second Congress in Carnarvon, this action was reconsidered, and the Cornish delegation admitted—perhaps because its zeal appeared to merit recognition, for the discussion in the interval had hardly proved Cornish to be in any proper sense a living tongue. It is pretty clear that the language did not die with Dolly Pentreath, as is commonly supposed, in 1777. But, though the knowledge of it can be traced in several "last living speakers" after her day, and words and phrases were handed down in certain families until 1850 or later, still, the actual use of Cornish cannot have survived far into the nineteenth century. For two or more generations now it has probably ceased to exist, except as an element in the vocabulary of the English dialect of Cornwall. Whether the present Celtic revival has restored it to use at all in common speech, we cannot say; but the movement has stimulated a certain amount of Cornish composition, and Mr. Jenner is one of the few men who have sufficient mastery of the language to write sonnets and carols in it.

His 'Handbook' is intended chiefly for those who wish, like him, to learn to speak and write Cornish. For their benefit he has even undertaken to devise a regular system of spelling, such as the language has never possessed, and to normalize the grammar. We doubt, however, if many students will use the book for the practical purpose for which it was intended. It is more likely to be consulted by philologists who are working their way through the early Cornish writings, and such scholars will find it at once convenient and unsatisfactory. It presents a handy conspectus of the grammar, and contains a fairly full account of the existing Cornish monuments, and of the scientific literature that deals with them. Nowhere else, so far as we know, is this information made so easily accessible. But, unfortunately, Mr. Jenner's statements are sometimes incomplete or inaccurate, and his grammatical method is partly antiquated. In his preliminary account of Cornish grammarians there is no adequate recognition of the labors of Zeuss, and not even a reference to Ebel's important early article on initial mutations (Kühn's *Beiträge* 5, 145 ff.) appears in the bibliography at the end. In the chapter on pronunciation the phonetic symbols are imperfect, and not altogether consistent. For serious students Mr. Jenner would have done better to employ some such phonetic notation as Mr. Henry Sweet has made familiar to students of English grammar; and the use of such a system would probably have saved him from speaking (on page 102) of "the first syllable of *jibe*." Another fault of method, in our opinion, occurs on page 91, where an adjective is said to form its feminine by changing the initial. The initial mutations are matters of phonology, rather than inflection, and the two should not be thus confused. On page 100 Mr. Jenner refers to a "euphonic" *dh*, which is an explanation that does not explain. The term is a relic of the old-fashioned grammars where difficult letters were explained as "inserted for euphony." Finally, we have observed some questionable statements of fact. On page 59 Gaelic *ao* is said to be pronounced in Scotland like German *ü*, and in Ireland like *ī* (English *ee*), which is true only for some dialects. Both the pronunciations mentioned are known in Ireland, and a sound different from either is usual in Scottish Gaelic. Again, on page 82, Mr. Jenner implies that Welsh has no survivals of a genitive inflection (which is not quite true); and then he cites the preposition *erbyn* as a Cornish instance, though exactly the same word exists in Welsh, and in both languages the second element (from *pen*, head) is probably dative rather than genitive.

It is only fair to add, after making these criticisms of Mr. Jenner's work, that the 'Handbook' is the best existing introduction to Cornish.

In a Syrian Saddle. By A. Goodrich-Freer. London: Methuen & Co. Pp. 363.

Miss Freer's 'Inner Jerusalem,' which was an account of the present conditions of that city, the habits, customs and religious beliefs of its inhabitants, is followed with almost incredible rapidity by another

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volume dealing with her travel experiences in Palestine. 'In a Syrian Saddle' tells the story of two flying trips from Jerusalem as a centre. With "The Professor," "The Doctor," to whom this book is dedicated, "on the eve of starting together on a longer journey," and two "sportsmen," who, as far as the narrative herein contained is concerned, seem to have found little sport and no game, she crossed the Jordan to visit Madaba, Mesheytta (or as she spells it, Mshatta), Ammân and Jerash. This trip covers the first half of the book, entitled "In Moab." The second half, called "In Galilee and Samaria," describes the journey of part of the same company and others through Samaria, visiting the excavations at Ta'anak and Mutesellim, to Nazareth and the Sea of Galilee. The return to Jerusalem was made by way of Besan and the Jordan valley. There was nothing novel in the sights seen and the experiences undergone on either trip, with the possible exception of the last part of the second journey, down the Jordan valley from Besan, where the party lost its way in a manner which reminds one somewhat of Kinglake's experience recorded in 'Eothen,' except that Kinglake was lost on the east and Miss Freer on the west side of the Jordan.

Miss Freer had the good fortune to see the wonderful façade at Mesheytta before it had been removed to grace the new Friedrich Museum at Berlin; and, indeed, Dr. Schumacher was engaged in removing it at the time of the visit here recorded. She also had the good fortune to visit Ta'anak and Mutesellim while Dr. Schumacher was exploring the latter and could act as cicerone at both places. Miss Freer is an enthusiastic lover of nature; and, at least in her writing, hardships and discomforts which would daunt another lady, do but form a subject of merriment for her. She describes herself throughout as "the lady," and the other members of the party are described by similar half-humorous titles, "The Professor" (Professor Euting), "Baedeker" (Professor Benzinger), etc. It may not be amiss to say, referring to the introduction, that the longer journey to which Miss Freer there refers has now been commenced, and that, since this book was published, the author has exchanged the name of Freer for that of Spoer.

There are no illustrations. The book is a beautiful specimen of typography and general bookmaking, singularly light in weight in proportion to its bulk. It is disfigured, however, by the practice so commonly indulged in by English publishers, of binding a mass of advertisements within the covers. There are forty pages of advertisements in this volume, somewhat more than one-tenth of the whole space within the covers. We expect advertisements in newspapers and magazines, and the reader who does not wish to use them derives substantial benefit from their presence in the price which he pays for his reading matter. The English practice of binding up advertisements in books is quite another matter. Here the advertisements are used only for the good of the publishers. The reader must pay the same price for the book and its binding—must pay more if he imports—and then, if he wishes to place on his library shelves a volume presenting a literary and not a commercial aspect, he is compelled to have the covers taken off and the book rebound at a considerable additional expense.

Robert Browning. By C. H. Herford. Dodd, Mead & Co. 1905.

This is likely to stand as one of the best of the numerous short critical lives of its provocative poet. Mr. Herford does not escape altogether the contagion that has made so many good men and critics utter tall talk, but his book is singularly free from the conventional Browning jargon. His style is picturesque and pithy, and his literary perspective is not distorted by the jagged bulk of his subject. In writing of Browning's positive poetic qualities he is at his best. It is naturally not easy to find anything very novel to say of these matters immediately after the publication of such books as those of Stopford Brooke, Mr. Dowden, and Mr. Chesterton. Mr. Herford does manage, nevertheless, to give an engagingly fresh and personal turn to his thought and phrase. We can scarcely grant the justice of the epithet "Shakespearian" in the characterization of the style of 'The Ring and the Book,' yet the whole is finely said:

"The execution vindicated the design. Voluble, even 'mercilessly volúble,' the poet of 'The Ring and the Book' undoubtedly is. But it is the volubility of a consummate master of expression, in whose hands the difficult medium of blank verse becomes an instrument of Shakespearian flexibility and compass, easily answering to all the shifts and windings of a prodigal invention, familiar without being vulgar, gritty with homely detail without being flat; always, at its lowest levels, touched like a plain just before sunrise with hints of ethereal light, momentarily withheld; and rising from time to time without effort to a magnificence of phrase and movement touched in its turn with that suggestion of the homely and the familiar which in the inmost recesses of Browning's genius lurked so near—so vitally near—to the roots of the sublime."

In his elaborately schematized analysis of "Browning's Mind and Art," Mr. Herford seems to us to build too vast a structure of psychologizing on too slight and too personal a foundation; yet this section will doubtless prove of service to academic students of the poet, and it may be conveniently disregarded by the plain man.

BOOKS OF THE WEEK.

Banks, Nancy Houston. The Little Hills. Macmillan Co. $1.50.
Barrow, George. Wild Wales. John Lane.
Bérard, Victor. L'Empire Russe et le Tsarisme. Paris: Armand Colin.
Bourgin, Hubert. Fourier. Paris: Société Nouvelle.
Bridges, Robert. Demeter. Henry Frowde.
Burbidge, F. W. The Book of the Scented Garden. John Lane.
Cabeza de Vaca, Alvar Nuñez, Journal. Translated by Fanny Bandelier. A. S. Barnes & Co. $1 net.
Chadwick, James Read. A Brief Sketch of the Life of James Read. Boston: The Merrymount Press.
Dewey, T. Henry. Legislation against Speculation and Gambling in the Forms of Trade. Baker, Voorhis & Co.
Dicey, A. V. Law and Public Opinion in England. Macmillan Co.
Perris, G. H. Russia in Revolution. Brentano's. $3 net.
Fisguill, Richard. The Venus of Cadiz. Henry Holt & Co. $1.50.
Greene, Evarts B. Provincial America. Vol. 6. Harpers. $2 net.
Hagar, Frank N. The American Family. The University Publishing Society.
Jewish Encyclopedia. Vol. X. Funk & Wagnalls Co.
La Salle, Georges de. En Mandchourie. Paris: Armand Colin.
Maskell, Alfred. Ivories. Putnams. $6.75 net.
Minor Poets of the Caroline Period. Vol. I. Edited by George Saintsbury. Henry Frowde.
Newfoundland Guide-Book, 1905. Edited by D. W. Prowse. London: Bradbury, Agnew & Co.
Nitobé, Inazo. Bushido, The Soul of Japan. Putnams. $1.25 net.
Pope, G. U. A Handbook of the Ordinary Dialect of the Tamil Language. Henry Frowde.
Quillardet, M. Espagnols et Portugais chez eux. Paris: Armand Colin.
Rée, P. J. Nuremberg. Imported by Scribners. $1.50 net.
Sloss, R. T. The Book of the Automobile. Appleton. $3 net.
Sonneck, O. G. Francis Hopkinson and James Lyon. Printed for the Author.
Stevenson's Inland Voyage.—Familiar Studies.—Island Nights' Entertainments.—The Wrecker. Biographical Edition. Scribners. $1 each.
Tannenforst, Ursula. The Thistles of Mount Cedar. Philadelphia: The John C. Winston Co. $1.25.
Thirtle, James William. The Titles of the Psalms. Henry Frowde.
United States Navy, Book of the. The A. B. Benesch Co.
Vance, Louis Joseph. Terence O'Rourke, a Gentleman Adventurer. A. Wessels Co. $1.50.
Wurdz, Gideon. Foolish Finance. Boston: John W. Luce Co.

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